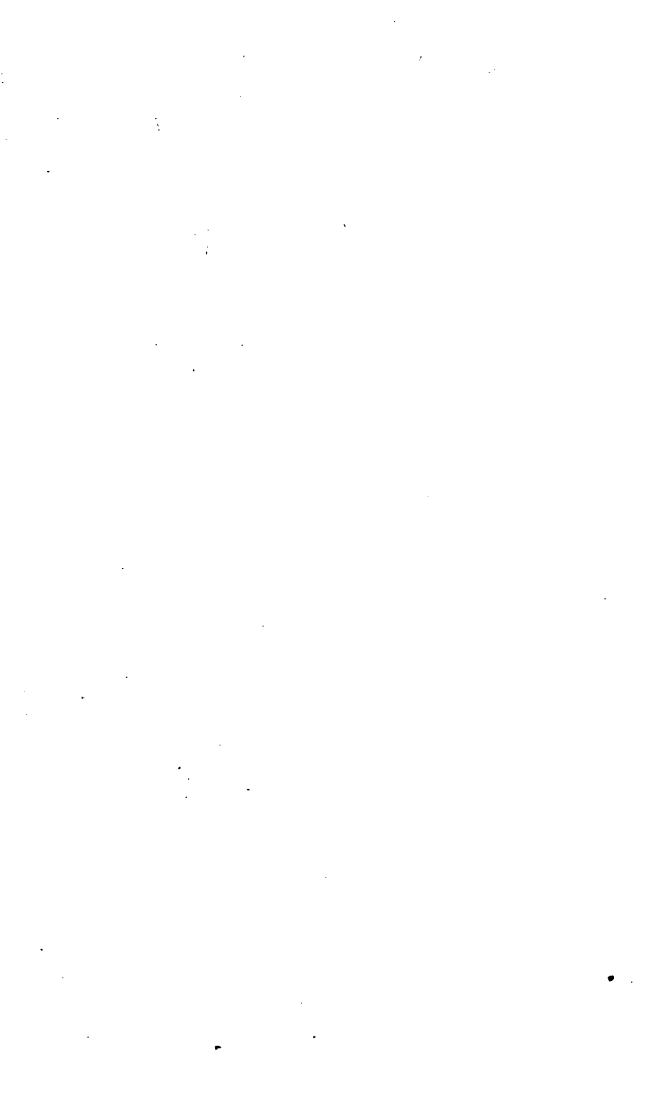


The University of Chicago
Libraries



GIFT OF

Dean Shailer Mathews



WILL AMERICA BECOME
CATHOLIC ? ? ? ? ?

WILL AMERICA BECOME CATHOLIC?

BY

JOHN F. MOORE



HARPER & BROTHERS PUBLISHERS
NEW YORK *and* LONDON - MCMXXXI

WILL AMERICA BECOME CATHOLIC?

Copyright, 1931, by John F. Moore

Printed in the United States of America

FIRST EDITION FF

BX14D6
M8



Gift of
Dean Charles Mathews

C O N T E N T S

FOREWORD	vii
THE APPROACH	ix
CHAPTER	
I THE CASE STATED	i
II THE CHURCH UNIVERSAL	15
III THE CHURCH IN THE UNITED STATES	39
IV THE IMMIGRANT CATHOLIC	61
V THE CELIBATE CLERGY	74
VI THE CHURCH AND BIRTH CONTROL	89
VII MIXED MARRIAGES	103
VIII THE DECLINING BIRTH RATE	120
IX THE VANISHING IRISH	128
X LEAKAGES FROM THE CHURCH	137
XI CATHOLIC EVANGELISM	154
XII CONVERTS TO THE CHURCH	170
XIII THE NEGRO CATHOLIC	185
XIV THE COLOR BAR	200
XV THE INFLUENCE OF THE CHURCH	216
XVI THE VERDICT	237
APPENDIX	243
INDEX	247

FOREWORD

THE religions of the world are today shaken by the material, mental, moral and spiritual challenge of the twentieth century, itself transformed by change.

Mohammedanism, Hinduism, Shintoism, Buddhism and Confucianism are stirred to their very foundations; Judaism also is adapting itself to a new environment.

The transition is permeating Christianity. Here also we see a drastic revision of accepted values. Science applied to Scripture and education applied to dogma are forcing on the Churches the task of restating their beliefs. Here is a transformation welcomed by some as a reformation, and denounced by others as an apostasy.

In these pages it is my purpose to limit myself to one aspect of these far-reaching movements. The most conspicuous communion in Christendom is the Roman Catholic Church. Supremely important, therefore, is the question how this venerable and picturesque institution is standing—we might almost say, withstanding—the strain of the times.

I write as a citizen of the United States. It happens that I am a Protestant, but in the issues here raised the future of my country, Protestant as well as Catholic, is involved. On these matters, none of us, I suppose, can pretend to be impartial. But, at least, I shall hope so to deal with the facts as to justify confidence in my fairness of mind. My aim is not propaganda but an inquiry into the actual situation.

THE APPROACH

FEAR is a prolific breeder of intolerance. It is a principle equally true of nations, races, churches and individuals. I trust that this book will allay a certain fear of Roman Catholics which has troubled many Protestants.

To understand the viewpoint of others is a first step toward brotherhood and peace. We may fail to be fair in our attitude, but if we make the attempt, we achieve a distinct gain. I have tried to be fair in my analysis of the question whether the United States is likely to become Catholic.

I have used material chiefly drawn from Roman Catholic sources. If, at any point, I have misused this material, I hope that the error may be attributed to inadvertence. There has been no intentional misrepresentation. Catholic authorities sometimes disagree. In such cases, I have tried to give both sides.

I have, as a rule, referred to the ancient church yielding obedience to Rome as "Catholic." In doing this I am not unmindful of the fact that there are other important Christian bodies who likewise claim this designation as theirs. This claim I in no wise dispute, but use the word because of its brevity, because this Christian body prefers to be so called and in full confidence that its use will be neither misunderstood or misinterpreted.

In the preparation of this book I have been greatly helped both directly and indirectly by the works of many authors from whom I have not directly quoted. Among them, *Catholicism and the American Mind*, by Winfred Ernest Garrison; *The Spirit of Catholicism*, by Karl Adam; *The Catholic Church and the Modern State*, by Charles

C. Marshall, and *Americanism and Catholicism*, by Frederick Joseph Kinsman.

In the appendix will be found a list of Catholic periodicals referred to or quoted from in the text of the book, with information as to their status and circulation.

WILL AMERICA BECOME
CATHOLIC ? ? ? ? ?

CHAPTER I

THE CASE STATED

THE voice of a Pope and the voice of a Monk aroused Christendom of the eleventh century to a frenzy of religious fervor and sent her sons on one of the maddest and most picturesque adventures in human history. "Death to the Saracen! Deliverance to Jerusalem! God wills it! God wills it!" cried Peter the Hermit, and at his clarion call the monarch left his throne, the feudal lord his castle, the bishop his palace, the plowman his field, the laborer his tools, and the pastor his flock. Over land and sea they pressed forward and so gave their lives for their faith.

Centuries passed, and in a country unimagined by Peter the Hermit an American archbishop, arrayed in the symbolic robes of his priestly office, sounded the tocsin for a new crusade. On November 10, 1889, Archbishop Ireland preached in Baltimore from the text Ecclesiasticus 4:33, *Even unto death fight for justice, and God will overthrow thy enemies for thee*. Linking the present with far-off days of Urban II, he said:

Our work is to make America Catholic! If we love America, if we love the Church, to mention the work suffices. Our cry shall be, "God wills it!" and our hearts shall leap with Crusader enthusiasm.

Archbishop Ireland passed from the scene, but his vision of a Catholic United States lived on. Archbishop Glennon, of St. Louis, echoed the trumpet call, as did the Rev. Daniel C. Cunnion. Speaking

in New York City in 1925, Father Cunnion referred to the "grand ideal of making America a Catholic country," adding that if this hope was to be realized the church would be indebted to the Knights of Columbus "for its unparalleled aid," and that the Catholic Daughters of America, nearly 200,000 strong, were "a latent power and potential asset." He summoned both the Knights and the Daughters to be "missioners and crusaders."

The press of the Catholic Church has been enthusiastic for the conversion of this country, as one or two typical quotations will indicate. On March 19, 1925, a Catholic newspaper in Baltimore insisted that "the Catholic Church is the only factor that can save the Republic of the Founding Fathers" and prevent the coming of what Mr. Hilaire Belloc calls "the Servile State." It therefore asserted that all who strive "to make America Catholic" are patriots. In March, 1920, the *Missionary*, a monthly magazine of the Paulist Fathers, called upon the faithful to "wake up, before it is too late," and in October, 1928, the same magazine, dealing with the Presidential election of that year prophesied the conversion of the United States in these terms:

This change is almost certain to come. . . . Watch and see! America is going to become pro-Catholic all at once. . . . This change may take place early in the administration of Governor Smith as President—Democratic President—of the United States.

It is idle to deny that the phrase, *Make America Catholic*, said sometimes to be indicated by the symbol MAC, has evoked a lively controversy. Dr. Charles E. Jefferson, for many years minister of Broadway Tabernacle, New York, has written a pamphlet in which, alluding to an utterance of the distinguished English Jesuit, the late Father Ber-

nard Vaughan, he attributes the rise of anti-Catholic sentiment in the United States to this proselytism.

To justify this evangelism, the Roman Catholic Church points to its fundamental charter, granted by Christ to his disciples. In the *Jesuit Weekly, America*, for March 7, 1925, it is stated that while the Catholic Church plans to make America Catholic, she has the same plan for every other country and has been making these plans and putting them into effect ever since the time when the Apostles received their commission from the Saviour of the world to go forth and preach the gospel to all men. Speaking over the radio on January 24, 1925, Archbishop Curley, of Baltimore, clearly emphasized this commission:

If we are logical, if we sincerely believe that the Catholic Church is the true Church, as we Catholics sincerely, unequivocally and always do believe, then it is our duty to try to make that faith known and to lead every American into the fold of that faith.

Even in the stormiest of days there have been fair-minded and clear-visioned Protestants who recognize the logic and right of the Catholic ambition to win the world if possible. Sidney Smith was one of those. He was so extreme an anti-Romanist that he is said by Denis Gwynn to have regarded Catholicism "as mummery and superstition." Nevertheless, early in the nineteenth century, in the face of violent criticism and in a period of intense religious crisis, he could include in the preface to his collected writings the following statement:

The idea of danger from the extension of the Catholic religion in England I utterly deride. The Catholic faith is a misfortune to the world, but those whose faith it conscientiously is are quite right in professing it boldly and in promoting it by all means which the law allows.

The Roman Catholics are not alone in their desire to win adherents in the United States. Referring to the fact that the population of his diocese of Long Island had grown rapidly to 4,000,000, Bishop Stires recently expressed the view that "the time is not far off when adequate Episcopal leadership for the winning of these millions will require the best efforts of three bishops." If it is legitimate for a Protestant bishop to exhibit such zeal for his church, surely no objection can be raised to a similar enthusiasm when expressed by a Catholic bishop.

In the Middle Ages, the Crusaders swept whole groups of peoples into Catholicism with fire, sword and rapine. But it is by no such methods today that the Catholic protagonists seek to win the United States. Peaceful persuasion, cogent argument, zealous preaching, faithful living and careful child-training—these are the weapons of the warfare which is now proceeding. The official organ of the diocese of Los Angeles and San Diego is called the *Tidings*. On June 8, 1928, this journal declared that "it would be to the spiritual advantage of Americans to be Catholics," adding:

Although progress in conversion is slow here, almost discouraging, we hope for the ultimate triumph of eternal truth.

But whatever be the methods of the propagandists, now so vigorous, there can be no doubt as to the gravity of the issues at stake. At first sight we may not be able to detect a difference in principle between an attempt to make America Catholic and an attempt to make Mexico Protestant or to "evangelize the world in this generation." We may say that freedom of religion includes and always must include a freedom to propagate religion, and that it is only this freedom of religion that Roman Catholics are exercising.

Yet there does arise the further question whether this freedom, thus exercised, is to be regarded as strictly reciprocal. Is the Catholic prepared to grant to the Protestant in all countries and is the Protestant prepared to grant to the Catholic in all countries exactly the same liberty to preach, to circulate literature, to build churches, that he enjoys himself? The answer to this question is by no means as simple as some may suppose. The Protestant is fully aware that the Roman Church has at times subjected members of his faith to persecution. He should also realize that, on occasion, Protestantism has persecuted Catholics. With Turks expelling Greeks, and Greeks expelling Turks, with Hindus at feud with Moslems in India, and Jews at feud with Arabs in Palestine, the religious ideal that we call toleration seems indeed more honored in the breach than in the observance. The distinction between toleration and bigotry must be considered, therefore, when analyzing the rights of a group to propagate its beliefs.

The actual pronouncements of the Roman Catholic Church and its adherents indicate the distinction which is held to differentiate its attitude from Protestantism. In the *Century Magazine*, April, 1924, Hilaire Belloc dealt with religion in the United States. He declared that in this fundamentally Protestant and Puritan country a conflict, approximating to civil war, is arising between the Puritan Spirit and the Catholic Church. Naturally, this view was widely criticized, but in September, 1924, Mr. Belloc stood by his guns. Writing in the *Catholic World*, he made it clear that, in his opinion, his church, whenever it became powerful in a country, must endeavor to win recognition as the absolute authority in relevant matters. "It has always done so," said Mr. Belloc, "and it always will, please God." If, he argued, there is an inevitable conflict impend-

ing between the Catholic Church and American society, it is because throughout her history the Catholic Church has invariably sooner or later given her tone to a whole society or suffered in many ways where she has failed to do so. "It is historically true that in the long run you cannot have a free, contented, Catholic minority weaker than the society in which it lives; that minority invariably—in history—sooner or later suffers persecution."

Here is, manifestly, a serious proposition. Let us see exactly what it means. If Roman Catholics are in a majority, they must dominate society. If, on the other hand, they are in a minority, they cannot escape from a feeling that they are persecuted. The Catholic, as his view is expressed by Mr. Belloc, cannot accept equality with other citizens. If it is not his to master, it must be his to suffer.

It is this claim of the Roman Catholic Church to superiority that has ever been and will ever be the crux of this difficult problem. The claim is based on a deep philosophic foundation. Broadly, the Protestant considers that faith in God and man is larger than the comprehension of any man or society of men. He is ever searching for greater truth and holds that God reveals His will according to the need of each age and generation. The Protestant is thus able, without surrender of his principles, to admit error in himself and to welcome truth in others.

But the Catholic maintains that his church possesses all religious truth. He argues that the Protestant, in his search for greater light, can find it all-sufficiently in the Catholic Church. Obversely, he contends that his church owes it to the Protestant to bring the light to him. And, indeed, the very fact that the church possesses the deposit of all truth means that Protestantism can bring nothing to him,

except perplexity. Catholics do not deny, in fact they strongly assert, that appreciation of truth develops. But they insist that the definition, the classification and the application of all truth is a duty committed once for all to the Pope, as the viceroy of God upon earth, whose decisions *ex cathedra*, delivered on faith and morals, are infallible.

To understand this position we do not need to rekindle the fires of Smithfield; to envisage a Holy Inquisition; to announce a new Revocation of the Edict of Nantes; or to ring the bells for a new massacre of St. Bartholomew's Eve. The position is expressed by Father Ryan in his book *The State and the Church*:

Quite distinct from the performance of false religious worship and preaching to the members of the erring sect, is the propagation of a false doctrine among Catholics. . . . Against such an evil they have the right of protection by the Catholic State. . . . The fact that the individual may in good faith think that his false religion is true gives no more right to propagate it than the sincerity of the alien anarchist entitled him to advocate his abominable political theories in the United States. . . . Error has not the same rights as truth. Since the profession and practice of the erring are contrary to human welfare how can error have rights?

In other words, the Roman Catholic Church enters the field, not as an agent, however important, in the varied expression of Christ's communion with his own people, but as the one and only true church. She resents being regarded or classified as a sect among sects. As Mr. Belloc makes clear in an article on "The Church Today," "The Catholic Church is not a sect, and will never be able to regard itself as a sect or to accept what is to her the fiction, yet to others in non-Catholic countries a truism, that she is a sect."

America takes the same position, maintaining

that the Catholic Church alone "is and claims to be the one divinely appointed teacher of mankind." It adds:

She is conscious that she, and she alone, has been directed by the incarnate Son of God to go into the world and preach whatsoever has been commanded by Jesus Christ. She brooks no interference with her sacred mission. She acknowledges no equal. She declares that whosoever usurps a share of her commission is not a shepherd but a ravening wolf. She is not arrogant, for she avers nothing not contained in her divine commission.

Referring to the function of the Catholic Church in his encyclical letter, *Immortali Dei*, Leo XIII says, "The Church of Christ is the true and sole teacher of virtue and guardian of morals." And in his encyclical letter, *Præclara Gratulationis Publicæ*, June 20, 1894, he states, "we hold upon this earth the place of God Almighty."

The question to be answered here is not, of course, whether the Protestant or the Catholic attitude is right. The pertinent question is which of these two attitudes appears to be most easily alignable with the Constitution of the United States. It must straightway be admitted that in the case of Protestantism, as the term is ordinarily understood, there is no fundamental discrepancy between the state's theory of citizenship and that of these many communions. In certain areas, and at certain periods, Protestants may be narrow-minded and intolerant. But, as a body, they believe in the equality before the law of all faiths in every land.

If, then, the United States were to become predominantly Baptist or Methodist, the body politic would not lose its identity. But would this be true if the United States became predominantly Roman Catholic? Would the treatment of a Protestant

minority by the Catholics be the same as the treatment of a Catholic minority by the Protestants? There is, too, a further consideration. Protestantism owes no allegiance to any authority on earth, outside the United States herself. But Professor William W. Rockwell of Union Theological Seminary, New York, insists that a Catholic America, should its day ever come, would in the vague and broad field of faith and morals be subject to the doctrine, discipline and interpretation of the Pontiff and the powerful Congregations centered in Rome. Whatever importance we attach to this fact, it cannot be ignored in this inquiry.

Hence, it is, perhaps, no matter for surprise that within the Fold of Peter there appears to be a growing body of thoughtful men less concerned with the problem of Catholicizing America than with that of Americanizing Catholicism. They maintain that the Catholic Church in this country is slowly but surely being affected by her environment. They see her becoming an independent or semi-independent body yielding to Rome public allegiance and stressed loyalties, but as a matter of fact living largely her own life, initiating and developing her own policies, generous in diplomatic courtesies to the Curia, but supreme in her own household.

It is among the laity rather than the clergy that such hope or expectation is most frequently expressed. They foresee in fancy a church which, possessing and treasuring the traditions of the centuries, nevertheless works out her own national salvation independent of and unimpeded by the powerful Roman Congregations; a church soundly Catholic in belief, yet working in sympathetic and understanding coöperation with Protestant bodies; a church holding tenaciously to the doctrines taught by the great Fathers, yet extending a profound

respect to the religious beliefs of all sincere Christians; a church sufficiently broad to encourage and retain honest critical students, and at the same time efficacious in daily ministering to those of simple faith and pious practice; a church more fearful of intolerance than of heresy, of narrowness than of excommunication.

But the Americanization of Roman Catholicism is hardly welcomed, or even conceded, by the supreme authorities of the Church at Rome. For instance, Father Hecker, the founder of the Paulist Confraternity, was suspected of leanings in the direction of an American Catholicism and of having carried over with him to his new faith a taint of Protestantism. In 1899 Leo XIII was sufficiently concerned to issue his letter to Cardinal Gibbons entitled, "True and False Americanism in Religion," in which, after referring to a published *Life of Isaac Thomas Hecker*, he proceeded to point out certain dangers and misunderstandings that had arisen. He made it clear that no single body of believers could depart in any way from accepted Catholic doctrine and discipline, and stated his assurance that "our Venerable Brethren the Bishops of America would be the first to repudiate and condemn" such conduct. He continued:

It raises the suspicion that there are some among you who conceive of and desire a church in America different from that which is in the rest of the world. One in the unity of doctrine as in the unity of government, such is the Catholic Church, and, since God has established its center and foundation in the Chair of Peter, one which is rightly called Roman, for where Peter is there is the Church.

But concerned as the Pontiffs may occasionally be with regard to the quality of Catholicism in America, others have been equally concerned with

regard to its more quantitative aspects. The suggestion that the United States might adopt Roman Catholicism as a dominant religion has greatly interested Europeans who, since the war, have been "discovering America." Returning to England from a trip to Canada and the United States, Dean W. R. Inge wrote in the *British Weekly*:

There is only one church in America which can make monopolistic claims, and that is the Church of Rome. The determined effort of the Roman Church to capture the great republic makes the most interesting chapter in modern religious history.

Dean Inge proceeded to quote copiously in support of this position from a number of prelates and priests. But he does not appear to have verified his quotations, some of which are open to question, while others are of ancient vintage.

Also donning the cloak of the prophet, Bertrand Russell, addressing the Rationalist Press Association in London in the summer of 1928, said:

It seems that in another fifty or one hundred years the Roman Catholic Church will dominate America. It will do so by sheer force of numbers. This is a grave matter, and will have its effects on the whole civilized world, because more and more Americans tend to rule the world.

These being the forecasts of men prominent in their opposition to the Roman Catholic Church, it is, perhaps, no wonder that Catholics themselves occasionally indulge in an equally audacious optimism. The *Southern Messenger*, in its issue for June 21, 1928, suggested that in so far as numerical superiority is concerned, Mr. Russell's prophecy might be fulfilled. It added:

It is hardly reasonable to assume that the Catholic Church will ever again hold world-dominion in the sense of that term

as it was understood and practiced by, say, an Innocent III. . . . While Protestantism is entering upon its death-throes, the Church is garbing herself once more in the habiliments of returning youth. . . . Protestantism, being a heresy, must die; the Church, being God's ark of eternal Truth, must remain.

Others have been even more sanguine and specific. Thus, the widely known Paulist missionary, Father Gillis, speaking in Brooklyn on May 7, 1929, declared that "America will be predominantly Catholic before the present younger generation dies."

On the other hand, there are many Catholics who do not share these ardent views. For instance, the *Echo of Buffalo*, expressing its anticipations on July 19, 1928, did not "see why Protestants need fear a predominance of Catholicism in this country in fifty or one hundred, nay, for that matter, in a thousand years." And on August 29, 1929, this journal stated, "We are still too much inclined to brag of the unheard-of progress of Catholicity in the United States; but there will be a dour awakening some day."

Similarly Father John A. Ryan, in his book *The State and the Church*, is of opinion that a Catholic America "is so remote in time and in probability that no practical man will let it disturb his equanimity or affect his attitude toward those who differ from him in religious faith."

It has to be borne in mind that a "decay of Protestantism" is not the same thing, of necessity, as the revival of Romanism. In the *Plain Talk Magazine* (April 1928), Mr. Sidney R. Gair suggests that the United States is drifting into the condition of France. There the Roman Catholic Church is, indeed, the only religious body with impressive numbers. But the rest of the French people is not to be regarded as Protestant. It is, on the other

hand, secularist. The comment of the *Echo* (July 19, 1928) is significant:

Unfortunately, with the enormous defections reported from everywhere, and the growing secularization of the Catholic mind and Catholic morals under the pernicious influence of modernistic thought and practice everywhere in private and public life, and especially in view of the rapid and alarming growth of "birth control" among the married, we cannot regard the prospects of Catholicism in America in nearly as bright a light as Mr. Gair and Doctor Russell and others who see only the outward splendor of our material progress, but not the symptoms of internal decay.

It will thus be seen that the slogan, *Make America Catholic*, has to be considered from many points of view. The great strength of Catholicism is evident; that it will continue to gain at least in internal development seems probable; but that its growth will be more rapid in proportion to that of other Christian bodies is doubtful. In this much discussed slogan, therefore,—amusing to some and alarming to many,—we may suggest that the Catholic communion has a long and weary road to travel before she sees the realization of so large a hope. There are thoughtful observers within the church who fear that in the not distant future she faces shrinkage rather than growth. They base this expectation upon losses suffered, the drying up of sources of previous supply, and the lack of a consuming zeal on the part of the rank and file.

It is at once the strength as well as the weakness of the New Crusade that it seems more clerical than laical. The average Catholic layman is content that his fellow Americans should worship as they will, provided he himself is accorded the same reasonable privilege. Furthermore, the atmosphere in which

he lives, in a country largely Protestant in tradition and affiliation, does not tend to keep aflame the crusading spirit. He may applaud his priest for valiant service in this field, but "live and let live" seems to him a good everyday working motto.

CHAPTER II

THE CHURCH UNIVERSAL

IN ORDER to understand the attitude of the Roman Catholic Church towards the United States, it is essential to remember that we are here dealing with an organization at once centralized in Rome and international in its activities. To the Vatican, the United States is one of many associated fields of battle in a world-wide warfare for the progress and even the very existence of the church. A formidable army of devoted men and women, all celibate, in the priesthoods, brotherhoods and sisterhoods, yield allegiance to and obey without question the orders, direct and indirect, of a sovereign Pontiff who from the tiny kingdom where he reigns over 530 subjects, guides the destiny of a world church. Other monarchies have become democratic, but the ruler of the Vatican State remains an absolutist. On July 6, 1929, the *Vita Giovanile* said of the Pope:

From no other leader can we expect truth, if not from him. By no other light do we wish to be shown the way, if not by his radiance. At no other fountain do we desire to quench our thirst, if not at his spring. For he alone has the secrets of eternal life, as Christ has revealed them.

The greatest corporate society in the world is the Catholic Church. Her banners are far flung over every land, her spires are lifted to every sky, her institutions are dotted over countless hillsides, her representatives are laboring at this moment in the fever-laden jungles of tropical lands and amid

the bitter cold of countries ever whitened by the fall of snow.

Yet, great as this communion is in numbers and influence, it appears, according to statements in both Roman Catholic and Protestant papers, that it does not constitute an absolute majority of Christendom. Statistical computations indicate that Roman Catholics constitute approximately 330,000,000 of the world's population, Protestants 210,000,000, and Orthodox Catholic 144,000,000. Non-Roman Christian bodies seem, therefore, actually to outnumber Roman Catholics; and, deeply impressed as we must be by the marvelous growth of Catholicism since the days of Peter, an even greater marvel is the growth of Protestantism which within only four centuries has become at least two-thirds as large in world figures as is the great communion which traces its ancestry back to the dawn of the Christian faith.

We are prone to define the scope of religions by geography. We say that China is "Confucian" and that Turkey is "Mohammedan" and so on. Similarly, we term Northern and North Central Europe as "Protestant," Southern and South Central Europe as "Catholic," and Eastern Europe as "Orthodox." So with the New World. Latin America and Quebec are "Catholic." The United States and the rest of Canada are "Protestant." A city like New York is one-third "Protestant," one-third "Jewish," and one-third "Catholic." About the territorial allocation of religions there is thus a welcome simplicity.

But it is manifest that such a treatment of religion is merely superficial. Religion is, after all, first and foremost, an attribute of the individual. It is expressed in the life of the individual and is not a label affixed to him, possibly in defiance to his sympathies. We need to see much more than the colors

on the map. We must look to the human realities which determine those colorings. And here we are confronted by the complicating factor that every organization of society on a religious basis, Christendom included, is suffering today from a measure of disintegration. "Protestantism" and "Catholicism" and all other religious classifications do not now mean what they meant a hundred or fifty or even ten years ago.

It is this analysis of realities that should be applied to Catholic countries. In the Middle Ages, Catholicism was undoubtedly the agent of civilization. The Pope was himself a temporal ruler over considerable territories. He possessed direct or indirect control over the destiny of nations. He crowned and deposed princes. His troops fought many bloody battles. If Catholic monarchs proved disobedient they found their subjects relieved of the duties of allegiance to them by papal bulls.

But according to Father Pohle, quoted by Father John A. Ryan, Director of the Social Action Department of the National Catholic Welfare Conference, it is doubtful whether there exists today a single completely Catholic state, even in the Latin countries of South and Central America. In his *Immortality of Catholic Countries*, Father C. M. McKey expresses the same view, arguing that "a country deserving that title would be one whose government is Catholic, whose laws are unhampered by anti-Catholic elements or organizations, and whose people in great majority profess the Catholic Faith."

It is to be noted in passing that the Catholic conception of the Catholic state is more exacting than that of the Protestant. For a nation to be Protestant, it is enough that Protestantism shall be the faith of the majority of its citizens. But for a nation

to be Catholic, the government must be Catholic and the laws must be Catholic. It is thus essential that we examine, briefly, how far the position of the Roman Church in so-called Catholic countries fulfills these important conditions. We will begin with Latin America and proceed thence to a consideration of Europe.

Archbishop Giobbe, apostolic nuncio to Colombia, says that in his judgment that country "might be considered the most Catholic republic in Latin America. Its government, in the fervor of its devotion to the national faith, might well be an example to certain other Latin American governments." In Colombia, pictures and statues of the Sacred Heart are to be found not only in the palace of the President and in the hut of the peasant, but also in all military barracks. The chief officials of the government, almost without exception, are practicing Catholics.

Peru is another Latin-American country which seems to approximate the ideal of a Catholic nation. A recent decree on "The Teaching of the Catholic Religion," published in *El Comercio* of Lima, prohibits the impartation of religious instruction that is not strictly in accordance with the religion of the state in any school, public or private. While provision is made allowing Protestant parents to have their children released from attendance upon Catholic instruction, the inculcation of Protestant teaching, even in private schools operated by Protestants, is clearly prohibited in Article 1, which¹ reads as follows:

In the establishments of education that function in the republic, official as well as private, there may not be taught doctrines that in any sense oppose the religion of the state.

¹ See the New York *Herald Tribune*, August 8, 1929.

This decree was signed by President Leguia on June 22, 1929. But it was reported by cable to the *Herald Tribune* that a sixty-day suspension of the decree had been secured by Ambassador Alexander P. Moore in view of the protests made by missionary organizations to their diplomatic representatives.

In Mexico an overwhelming majority of the people profess the Catholic faith. Yet Archbishop Ruiz y Flores has stated that only twenty per cent of the people could be described as devout. In any event, the influence of the church on the government has ceased to be what it was and is today of little serious account.

There have been times when Ecuador, considered as a Catholic state, seemed to be following in the footsteps of Mexico. The numbers of indigenous pastors is small, and it is upon French and Spanish clergy that the church has had to depend. Yet today, greatly to the inconvenience of the church, the foreign clergy are barred.

Guatemala is reported by the National Catholic Welfare Conference Press Bureau as persecuting the church. If a priest arrives at the border without special permission from the President, he is held up until consultation with that executive determines whether he may enter or must be turned back. In Chile, priests have been discharged from their posts as army chaplains.

A writer to a Catholic diocesan weekly calls attention to the persecutions waged in countries supposedly "most completely Catholic," citing the Argentine as an example and commenting upon the singular fact that Catholics vote into power public officials who snap their fingers at the citizenry after their elevation to public office. Only recently were state and church separated in Brazil. The operation

was performed with the utmost delicacy. All due respect was paid to the church; diplomatic courtesies were observed. Nevertheless the event took place.

A curious and significant incident illustrates this shift from Catholic state control. It appears that in 1625 a Portuguese viceroy of Brazil placed a Brazilian regiment under the protection of St. Anthony of Padua, who was given the title of colonel and a salary which was regularly paid to the Little Sisters of the Poor as trustees. Recently there appeared the following official communication:

Colonel St. Anthony of Padua, of the —th Regiment, having completed three centuries of service, is now gazetted general and placed on the retired list.

General St. Anthony thus lost his stipend and a Catholic paper expressed the suspicion that the prime movers, the Minister of War and the Prime Minister of Brazil, were Freemasons.

Father C. M. McKey, referred to above, summarizes the situation of the Roman Catholic Church in Latin America. It is his opinion that while these great territories are peopled in the main by Catholics, nevertheless the laws of the respective countries are dictated wholly or in part by anti-Catholic legislators or agitators.

The anxieties of the church are by no means confined to Latin America. In Europe also there are countries, regarded hitherto as unquestionably Catholic, in which the power of the church and her prestige have been undermined.

A statistician has computed that in Europe as a whole 43 per cent of the population is Roman Catholic, 24 per cent Potestant, 26 per cent Orthodox, and 7 per cent Jewish. If these figures are ac-

curate, the Roman Church is much the largest single communion in Europe but not so large as all the other communions put together.

But it is manifest that the figures should be carefully scrutinized. As may immediately be noted, they omit what may prove to be the largest factor in the entire calculation, namely, those people who belong to what have been called the "lapsed masses." For instance, consider the percentage of Orthodox Christians. What allowance should be made for the upheaval of Bolshevism? The moment we make allowances for the "unchurched," we begin to appreciate the gravity of the situation which faces the Christian faith as a whole.

Historically, France is "the eldest daughter of the church," the accepted guardian of the Faith in the East. What is the position today? The population of France is approximately 40,000,000, and in his *Catholic Renaissance in France*, Denis Gwynn's most optimistic claim as to the number of practicing Catholics does not exceed one-fourth of the population. Visiting that country recently, I asked a number of French men and women, Catholic and Protestant, as to the proportion of practicing Catholics in the nation. The answers ranged all the way from 3,000,000 to 10,000,000 and, singularly enough, the larger estimates came from Protestants.

A widely known priest in Paris said that he had had occasion to investigate the number of Catholics in that city who met the minimum requirement of church loyalty—the Easter communion—and he learned that they did not represent one-eighth of the population. There are in France cities of over fifty thousand with but a single church. There are far-reaching districts where the church is so negligible a factor as to be hardly worthy of consideration.

Judging from my reading and interviews, it would seem that, allowing to Catholicism its largest possible proportion, France falls into three groups: a quarter of the people who are loyal to the Church, an equal number who are mildly or violently anti-clerical, the remaining half who are neutral, inclining slightly toward the church when fashion or profit point that way, but just as ready to follow the red banner of Socialism or Communism, or almost any fad when it promises advantage to them.

France is facing a serious shortage in her clergy. For instance, *La Croix*, of Paris, has stated that the number of French missionaries in 1928 was five hundred less than in 1920; that the average age had risen from thirty to fifty-one; and that as a fearful consequence of the anti-religious policies of French officialdom the situation was extremely serious.

In France there are still about 10,000 parishes without a single priest, and even in cities where priests are located they have as a rule at least 5,000 or more parishioners. In smaller centers one priest is obliged to divide his time among four or five churches. So extreme is the present scarcity of clerics that in October, 1929, a Catholic paper admitted that "foreign clergy has been called to assistance and especially in the north, Belgian and Dutch priests are already working in French dioceses." France, the eldest daughter of the church, dependent upon foreign missionary priests!

Of the churchgoing population in France the great majority are women. They have a saying there that the average Frenchman goes to church but three times in his life, twice he is carried and once he is led. He is taken to the church by his mother for baptism, and by his bearers for burial; he is led to the church by his bride for marriage. Of late, the situation may have improved, but it is so unfavor-

able that in a recent election when the church gained a few seats the news was heralded in the American Catholic Church press with this headline, "Many Catholics Elected to the New French Chamber." This would hardly be news from a truly Catholic country.

In some respects the situation is confusing. The French town of Halluin, near Lille, with a population of fourteen thousand, glories in the fact that it has given to the church forty-three priests now in service, as well as others who have passed on; that forty-one of its boys are now studying for the priesthood; and that there are no fewer than 144 nuns among its women. Despite this, at a recent municipal election a Communistic majority was returned. The National Catholic Welfare Conference Press Bureau has issued a letter from its foreign service conveying the astounding information that eighty thousand French teachers were in the radical ranks, affiliated with revolutionary organizations. The Bishop of Versailles is reported to have said that France was rapidly becoming a pagan country.

A decline in Catholic strength is also to be noted in Belgium. In his book, *Le Catholicisme en Belgique*, Father de Moreau states that out of a population of 7,465,782 in Belgium in 1920, 7,350,000 were professing Catholics. He also presents statistics as to the practice of religion among many of Belgium's industrial workers. Out of 1,800,000 industrialists 500,000 are between fourteen and twenty-one years of age, and he estimates that nine-tenths of this number abandoned religious practice on leaving school. In several areas of Wallonie but 2 per cent of workers twenty years of age are faithful in their religious observances. Since 1921 the birth rate has declined from 21.83 per 1,000 to 18.9, which is practically the same as that for Eng-

land and Wales for the same year, 1926. In the matter of divorce the figures also show a tendency against the teaching of the church. A Catholic diocesan journal in this country in a review of Father de Moreau's book, says:

In a word, the growth in Belgium of socialistic and atheistic principles, whilst it has not, as the statistics of religious belief show, affected to any great extent the "confessional" complexion of the country, is undermining the faith of the young, and sapping their loyalty to principles of Catholic morality.

Austria, once a fervent Catholic country, likewise seems today to have drifted from its religious moorings. During the last half of 1927, 21,857 Viennese registered with the government their withdrawal from the church and this compares with 7,227 during the same period in the preceding year. These numbers, moreover, did not include the children under seven years of age who were automatically separated from the church by their parents' withdrawal. The seriousness of the condition may be judged from the fact that at a recent conference of the clergy in Vienna it was estimated that the number of active Roman Catholics in that city—those who receive the sacraments and attend service fairly regularly—was barely one-fourth of the nominally Catholic population. A priest of the Old Catholic Church of Vienna told me that during the preceding year they had received into their membership over five thousand former Romanists. A Romanist writer states that "conditions revealed in Vienna by a city-wide mission recently are rather alarming," adding that "these conditions are not peculiar to Vienna."

The Rev. Aloysius Bogsrucker, S.J., estimates the number of practicing Roman Catholics of Vienna to

be only two hundred thousand, although there are in that city 1,250,000 obligated to confess. According to figures compiled by a People's Mission during the closing months of 1928, only 16 per cent of the people in the city can be considered to be Catholics practicing their faith.

Apparently, it is in Vienna that the trouble rages most severely. We may hear less of it than we did of the more spectacular "Away from Rome" movement of a few years ago, but the present state of affairs may easily prove more serious. Dr. Frederick Funder, European correspondent of the National Catholic Welfare Conference, writing from Vienna, says, "This new apostasy is supported by an extraordinary passion, is excellently organized, and is aided in one respect by the various socialistic municipalities."

If ever there were a nation preëminently Catholic, it has been Spain. It was her zeal for the church which led Spain to the institution of the Inquisition, to the attempt to suppress the Reformation in the Netherlands and to the launching of the Great Armada against a heretic England.

Today, the statistics of Catholicism in Spain are still impressive. According to the *Encyclopedia Universal Europeo-Americana: España*, there are 20,833 Catholic churches and innumerable chapels in the country; 4,319 religious communities; 75 seminaries; 34,620 secular priests; 10,019 religious men; 39,402 religious women; 11,318 seminarians major and 1,631 seminarians minor. Also the Catholics of Spain conduct 35 foreign missions in China, Japan, Indo-China, the Holy Land, India, Africa, America and Oceania, with 4,500 men missionaries and 2,000 nuns.

The legal status of the Church is supposedly governed by the Concordat of 1851 between the Holy

See and the Spanish Government. According to this agreement, which is incorporated in the organic law of Spain, the Spanish Government binds itself "to protect and foster the Catholic religion, to teach its doctrines in the government schools, and to pass no law contrary to the existing Canon Law of the Church." Although the Spanish Government has enjoyed certain concessions, granted in its favor by the Supreme Pontiff, it cannot be said that in all respects it has observed the terms of the concordat. In 1910 Spain passed a law permitting schools in which religion was not to be taught; the teaching of religion in the universities and secondary schools was suspended, the right of bishops to inspect the teachings in these schools was voided. The general tone of the faculties of the universities seems to be atheistic and irreligious. By the royal decree of 1868 the immunity of the clergy, guaranteed by both canon law and concordat, was abolished and in the same year the church suffered a spoliation of property, while religious orders were driven from the land. Father Yancy writing from Ona to *Our Sunday Visitor* in May, 1927, says, "The Church has no liberty of teaching, all religious schools having to send their pupils to government school for examination."

He points out that contrary to canon law the clergy are subject to military service, and adds, "With the advent of the Directory it was hoped that these abuses would be corrected, but very little has been done so far."

When in Madrid I was told by a widely known professor of one of the great universities, a Catholic himself, that in a Spanish Catholic publication, the organ of the League of National Defense of the Clergy, there had appeared a short time before an article dealing with religious conditions in Spain

in which it was stated that only 4 per cent of the population of the country attended confession and communion at least once yearly. This was attributed largely to indifference and carelessness. In Madrid, according to this publication, 15 per cent of the population confessed and communicated annually.

More recently another distinguished Spanish professor, touring the United States as a special lecturer to great universities, stated that in southern Spain lack of religious interest was marked, the people being almost anti-religious in fact. In central Spain conditions were somewhat better, though far from satisfactory. Only in northern Spain was the church reasonably influential. He stated that in some cities, like Barcelona, anti-clericalism was strong and vociferous, and that in Spain, though traditionally Catholic, the church had less influence on the lives of the people than was generally supposed.

Tiny Luxemburg shows a brighter picture of present conditions than does anti-clerical France, socialistic Belgium or doubtful Spain. Of its population of 260,000, all but 4,000 are Catholics. The special patron of the miniature duchy is "Our Blessed Lady," and an English Catholic bishop, writing during the war days, referred to Luxemburg as "practically the last thoroughly Catholic nation and state."

Czechoslovakia, imbued with democratic principles and glorying in her new-found freedom, is in the general sense of the term a "Roman Catholic country," but with decided reservations. The recently formed Czechoslovak Church claims a membership of from 600,000 to 800,000, while many others at first affiliated with her have since united with Protestant communions, chiefly with the Czech Brethren, the strongest Protestant body in the land.

President Masaryk is, of course, a Protestant and he has attended a public function arranged in honor of John Huss, the martyr of the Bohemian Reformation. As a protest, the papal nuncio left Prague, and there arose a politico-religious crisis. It is significant that the people, not only Protestant but largely Catholic, supported their President on this issue.

I have been informed by those who ought to be cognizant of the facts that a large proportion of Catholic Czechs yield their first fealty to the republic, reserving a second allegiance for the church. Twenty or more intelligent Catholic Czechs—government officials, university professors, and others of like character—were asked this question, "In any clearly defined issue between your government and the Vatican, where would your sympathies lie? Where would your help go?" Without a single exception the answer was promptly given, "My country." One Czech summed it up in these words, "I was born a Czech. I was baptized nine days after as a Catholic. I was a Czech before I was a Catholic and patriotism will always have the first claim upon my sympathy and life."

Poland is among the most Catholic of Slavic nations. Yet its loyalty to the church appears to be based as much upon patriotism as upon religious conviction. In former years a divided Poland belonged in part to Russia on the east and Germany on the west. The religion of Russia was Orthodox; that of Germany Protestant. For a Pole to be allied with either of the faiths, to him symbolic of oppression, was to be a traitor to his homeland. The surest way in which a man could prove his patriotism was to be a Catholic. Hence, as Hilaire Belloc puts it, Poland has become "the bastion of the Catholic Church against Russia to the east, the

Catholic power against Prussian influence to the west."

While in Warsaw it was my privilege to be present in the great cathedral at the funeral of the famous novelist, Reymont. A noted priest delivered the oration over his dead body. Pointing to the novelist's silent form he said again and again, "He made known to the world the Polish peasant."

In his great novel, *The Peasants*, Reymont does indeed give a picture of Polish peasant life. The people are outwardly devout; the village church is crowded on all occasions; wayside shrines are numerous; picturesque religious processions wind their way through village street and country highway; fields, houses and cattle are blessed by clerics; the kindly village priest is the final arbiter of social problems. Yet in that Polish village and among those most devoted to the church, Reymont discerned what seemed to him to be a veritable morass of lechery, sordidness, intemperance, cruelty and villainy. Is this a true picture of the real Polish peasant?

In the fall of 1925 I spent some time in Portugal and on a Sunday found myself in Coimbra, the seat of a great university and the see of a bishop, a city of twenty-odd thousand inhabitants and regarded as clerical and conservative. I devoted the morning to visiting seven out of the thirteen churches in the city. At the Church de Santa Cruz, erected in the twelfth century and located in the heart of the city, in which lie buried long dead cardinals and nobles, there were present at the nine o'clock mass ninety-five persons, not more than one-third of them men. In the nearby Church de Carmos a little later forty-nine worshipers gathered, twelve being men. At the Church of Santa Justa ten o'clock mass was late in starting, but by its conclusion the

attendance had reached a total of nineteen women and two men. At the Church of de Grages the doors were open but no mass was held, the priest being at sea and no substitute appearing.

At the Church de São Bartolomeu at the eleven o'clock mass 108 women and 28 men were present. At the magnificent new Cathedral São Nova, located high upon a hill and closely related to the university, three hundred worshipers were scattered over a space large enough to accommodate more than two thousand; approximately half of this number were men, and half of the men were students in their university robes. At the historic old Cathedral Santa Velta, replete with ancient sepulchers and impressive with its great columns, ninety-seven women and seventeen men were present during the mass at twelve-thirty.

Thus the total attendance at seven out of the thirteen churches in Coimbra—the largest and most beautiful churches having been selected—was approximately seven hundred, and of this number not more than 250 were men—this on a beautiful Sunday morning in October. There was neither music nor incense at any church, and but one priest at any service. Only low mass was said. At one church a little girl took the collection. As a rule the janitor, an old man, assisted at the altar. There was a fair sprinkling of peasant women in bare feet with homespun shawls over their heads, but for the most part the worshipers came apparently from the better classes. Only a few persons used the holy water on entering or leaving. Attendance on feast days was said to be large, but on other occasions pitifully small. In the afternoon of the same day more than 7,500 citizens of Coimbra thronged the arena to witness a bullfight.

In Latin countries it is an honored custom for

the faithful to remove their hats as they pass a church in which rests the sacred host. While in Lisbon, I watched eighty-five men pass an important church; fifty-eight of the number gave no heed, while twenty-seven paid their tribute of respect. Later, standing before another church I watched fifty-two men pass, only twelve of whom removed their hats.

Conditions in Italy are of especial interest and importance. The Pope is an Italian. So are a predominant body of resident cardinals and leading ecclesiastics. Also, the quarrel between the church and the monarchy has been brought to an end. The Supreme Pontiff is recognized by Italy as a temporal sovereign, ruling over an independent kingdom, the Vatican State. We have to ask ourselves, therefore, whether and in what sense Italy is to be regarded as a Catholic country.

A dozen years ago the question would have perplexed the student. When Rome was sending to the mayoralty year after year a free-thinking Masonic Jew, when Masons were spread over the country in increasing numbers, it would hardly suggest that the church was making a deep impress upon the consciousness of the people as a whole. But circumstances have altered. During the aftermath of the war, the old materialistic régime fell and a superman arose, determined to weld together a new Italy on the iron forge of Fascism. He decided that a nation must have religion, and that the form of religion best suited to the Italian temperament was the ancient church with which in name at least the Italian nation had so long been identified. Discussing Napoleon's Concordat of 1901, André Geraud, in *Foreign Affairs* for July, 1929, states that "the work of a despotic nationalism determined to lay hold on religion in order to govern men more

efficaciously." As with Napoleon, so has it been with Mussolini. With the church at his back, he could govern more easily.

Under the dictatorship, therefore, the Faith has become the fashion. The church has been relieved of many burdens, granted many concessions, and restored to something of the prestige of former, more favorable, days.

Farsighted Catholics, however, are under no illusions as to Mussolini's personality. In his pamphlet, *Be Fair!* Father James M. Gillis of the Paulist Fathers writes:

I don't think that Napoleon had any more true Christianity than Nero. And I don't think that Mussolini, who was a rampant atheist six years ago, has been suddenly converted into a model for all rulers to imitate. Not at all; but he has enough "horse sense" to see that Robespierre could never have done what Napoleon did. Robespierre banned the Church. Napoleon asked the Church to coöperate. Robespierre failed. Napoleon succeeded. So Mussolini imitates Napoleon.

To those who wonder how it was possible for a man of doubtful Catholicity and the Pope to come to an agreement on the vexatious Roman question, the answer may be found in the *Round Table* for September, 1929, where appears a letter from the Pontiff to Cardinal Gasparri, in which he said, "If it were necessary in order to save or protect from worse evils a human soul, we should not shrink from driving a bargain with the Devil himself."

The fact that Mussolini sometimes attends mass and speaks with sympathy of the church, may mean, therefore, no more than Napoleon's compliments to Islam when he sought the conquest of Egypt or the Kaiser's similar utterances when he was seeking influence in the Near East.

The question, after all, is whether Mussolini and the church mean the same thing when they discuss their mutual relations. On May 19, 1929, Mussolini addressed the Italian Chamber on the pending Vatican accord. Speaking of the origin of the Faith, he said:

This religion was born in Palestine and became Catholic in Rome. If it had remained in Palestine it probably would have become one of many sects which flourished in that heated atmosphere and would have flickered out without a trace.

Whatever view the historian may take of this utterance, there is no doubt as to the sensation it caused among ecclesiastics. "It created incredulous consternation inside the Vatican," so cabled the Rome correspondent of the *New York Times*, and the Pope denounced such a view as heretical. While the Duce, in a later speech, toned down his blazing indiscretion, it cannot be said that he has recanted. He seems quite unable or unwilling to grasp the fundamental principle that a true religion grows not because of, but often despite the secular governments by which it is surrounded. He credited Catholicism not to the enduring power of Christ but to the favor of a secular and persecuting Rome, and actually says that without such hostile help the early faith would have disintegrated and died.

It is not strange that an agitated Catholic press in the United States was displeased by the utterance. In England also the statements of the Duce were regarded with displeasure. A leading English Catholic journal, the *Tablet*, states frankly that "some parts of Il Duce's speech, however, must be repudiated by the Catholic Italians whom they primarily concern," and gives as the reason for them that Mussolini, though well read, is not a theologian and

that he thus gave the impression that Rome had done more for Christianity than Christianity had done for Rome.

Mussolini's plunge into antiquity was not merely academic. He was defining the relations, here and now, between the papacy and the Government of Italy. In the address above quoted, he said:

[The church] in its institutions and its men, comes under the general laws of the state. The state, supreme in the kingdom of Italy; the Catholic church with certain preëminence loyally and voluntarily recognized. . . . We have not resuscitated the temporal power of the popes; we have buried it.

To the church the Lateran Treaties may have been a liberation of the Holy Father from his "imprisonment" in the Vatican. But to the state, they were a convenient disposal of whatever remained of the papal claim to temporal power in Italy.

Emerson has said that institutions are but the lengthening shadows of individuals. Is it possible that the Italy of today is but the shadow of a mighty successor to the Cæsars? Is his human will a sure foundation on which to rebuild a Catholic country? Religion may through expedience become for the time fashionable; the church, aided by a powerful state, may become strong and wealthy; her coffers filled to repletion, her prestige dazzling; but will these purely mundane elements constitute a spiritual nation? Is not the real question this—to what extent has there been a transformation in the hearts of the Italian people since the not far remote day when Nathan governed Rome, and the somewhat earlier day when the Italian people drove the Pope from his earthly throne?

The continent of Europe thus furnishes a landscape of problems for the Roman Catholic Church. On February 20, 1926, the *Catholic Citizen*, of Mil-

waukee, which presents a liberal point of view, printed an editorial entitled, "A Study in Failure." We read:

The political history of France since 1875, that of Italy since 1860, that of Spain since 1900, that of Portugal since 1907, are records of progressive radicalism constantly triumphant. Clericalism has not been merely beaten; it has actually been persecuted.

Turning from this brief survey of conditions on the continent, it is not surprising to find similar laxity in Ireland. The sincerity and depth of Irish Catholicism have been recognized for many centuries. Today, the predominantly Catholic areas of the country are enjoying an autonomy, fairly to be described as a qualified independence of Great Britain. It used to be said that "Home Rule means Rome Rule." But is there not discernible in Ireland the action and reaction of clergy and laity which are to be noted in every normal democracy? These stresses and strains have aroused misgivings.

The church has actually denounced the extreme agitation in favor of a Republic and has so supported the treaty with England. The *Commonweal* of October 23, 1929, points the moral. The extremists, we read, are "really martyrs to their beliefs." They are men who, insistent on republicanism, "are refusing the sacraments of the church." For the sake of the Republic "they will fight to their last breath," and as a result "they are excommunicated because of their politics."

The Union with Great Britain was by no means as unfavorable to the church as some people have supposed. It constituted a grievance, ecclesiastical and political, which united the peasants under the guidance of the priests. Today, that grievance has gone.

We need express no opinion on the wisdom or folly of these uncompromising enthusiasts. The point here is that, faced by a conflict between loyalty to their desire for a Republic and obedience to the church of their fathers, they at once subordinated the spiritual authority to the secular objective.

Writing in the *Irish Ecclesiastical Record* for October, 1929, on "The Social Question in Ireland," Father E. Cahill, S.J., refers in alarm to the growth of betting in Ireland which, while not a sin in its lesser forms, may easily become a peril. He dwells on the lack of religious emphasis in the press:

Even of the papers edited and published in Ireland, very few can be truly described as genuinely Catholic, much less as furnishing, in the words of Pius X, a "defensive and offensive weapon" in the service of Catholic principles and truth. The quantity of debasing literature of all kinds sold in Ireland is on the increase.

In an article in the *Ecclesiastical Review* for November, 1929, entitled "The Work and Wants of the Irish Church," Father Sheeban says:

Catholicity, in modern Ireland, instead of being an active and vitalizing force, is but a passive and dormant principle. With much material and purely external manifestation of faith, there is without doubt an absence of that deep religious fervor which would lead eventually a large section of the young and spiritual into the regions of higher sanctity; and it needs no very close scrutiny to be made painfully cognizant of the fact that in our towns and cities religion in its baldest and barest forms does not even touch the lives of the poorer and uneducated classes, and has not even the merit of teaching them the most ordinary elements of their duty to themselves and civilized society.

Among reasons given for this situation, Father Sheeban says:

Above all, there is a waste of energy in the priestly state that probably has no parallel even in the most dismal epochs of the Church—a waste of energy that finds its results in tepidity, laxity of morals amongst the people, indevotion, impiety in conversation, irreverence in the young, irreligion amongst the older members, and a total absence of the “higher sanctity” that might be expected to be general amongst a people so highly dowered by nature and grace.

In French Canada one finds, perhaps, the fairest and loveliest expression of the ancient faith. The population, largely rural, is zealous and pious, the priests able and devoted. Professor Arnould of the University of Rennes, France, pays high tribute to the faithfulness and fruitfulness of Catholic Quebec when he says:

From this tiny French colony . . . have arisen three-quarters of the clergy of North America who derived from the seminary of Quebec or from St. Sulpice, the knowledge and the virtues which adorn today the clergy of the English (Catholics) as well as those of the French tongue of Canada.¹

Lying on the border of the United States, the importance of Quebec to our inquiry is obvious. The religion of this picturesque province of Canada means that an old faith is possible in a new world.

A Catholic writer, quoted above, applies the term, “A Study in Failure,” to his review of the position of the church in Europe. Failure is a strong word. But it does occur to me, (as a Protestant familiar with the difficulties of Protestantism,) that possibly the Roman Catholic Church may be passing through a severe transition from the nominal in religion, the external, the ceremonial, to that quintes-

¹ From *The Evolution of French Canada*, by Jean Charlemagne Bracq.

sence of actual personal faith in which quality is substituted for quantity. What has been merely formal in the Catholic system, like formalities elsewhere, has not stood the strain of the modern demand for actuality.

CHAPTER III

THE CHURCH IN THE UNITED STATES

THIS brief survey of Roman Catholicism in Latin America, on the continent of Europe, in Ireland and in Quebec, leads us, surely, to one simple conclusion. The church is fighting a hard battle for what she holds firmly to be the Christian faith against tendencies which oppose her, against influences which undermine her authority, and against an indifference which ignores her worship and discipline.

It is here that we need to draw a distinction between a church which is national in its basis and a church which is international. For the sake of argument, let us suppose that the Soviet Republic were to succeed in obliterating the Orthodox Church in Russia. If that were to happen, the Russian Church would be reduced to a few scattered congregations of Russians, living in exile from their country. Broadly, the Russian Church would have disappeared.

Not so the Roman Church. The organization here is not national, not local, but world-wide. A branch of the tree may be sadly stricken but the root remains. Unless the church be defeated everywhere, she is not defeated anywhere. In one region, in many regions, her influence may be greatly reduced. But in a famous and resounding phrase of Canning, the church can still summon a new world to redress the balance of the old. Let Europe drift into rationalism if she will. The Holy Church throughout all the world will reply by seeking, as her members put it, to *make America Catholic*.

In January, 1925, Theodore Maynard, of Georgetown University, wrote in *America* on "The Best Method of Catholic Propaganda." He said, "The plain fact is that America will soon become the decisive battle ground of the Faith. . . . The enormous wealth and the political solidity of America have given her, among broken nations, a position of overwhelming dominance."

To the Protestant, the pertinence of this point of view is at once apparent. Not only denominations like the Methodist and Baptist churches, but the Bible Society, the Y.M.C.A. and the Salvation Army have originated, like the Roman Church itself, in the Old World. But all these bodies have achieved a development in the New World far surpassing at times what we find in the country of origin. A Catholic United States would not merely influence the United States. It would not mean, merely, an influence, let us say, over education and the laws of marriage in the country. It would result in a new and vast endowment of the Roman Catholic cause throughout the world with inexhaustible resources of men, of women and of money. Already, it is said, such contributions have been invaluable to the depleted funds of the Vatican. An America made Catholic would result in an awakened Catholicism everywhere else.

It is thus no wonder that the attitude of the Roman Catholic Church towards the English-speaking world should have changed. For centuries this heretical civilization had been denounced. It was something to be stoutly opposed as hopeless. But it is now studied as a fertile field of opportunity in which a rich harvest may be reaped. The Roman Catholic Church has realized that it must be content no longer with what Protestants call the backward nations. Just as St. Paul made for Rome, the

center of civilization, so does the church realize that the religion of the future is that which is accepted by the progressive, law-abiding and intelligent democracies—English-speaking, German, Scandinavian and others—that read Shakespeare, Goethe, Ibsen, in a mother tongue.

The United States is described as a "Protestant" country, and in a very real sense there is truth in the description. Yet, if we examine the position carefully, we find that there is no word in the Constitution of this United States to justify the assumption that the country need be any more Protestant than Catholic. For citizenship and for offices held by citizens, a religious affiliation is neither a test nor a bar. Indeed, in the strict sense, the United States is not to be described officially and legally as "Christian." The nation engraves the name of the Almighty upon its coins, opens its legislative sessions with prayer, and annually sets apart a day for thanksgiving to God for bountiful harvests and gracious care. But in all these formalities there is no more implied than the Deism which is common to Christianity, Judaism and Islamism.

If, then, the United States is "Protestant," it is for one reason alone—her citizens are themselves Protestant. There is nothing in the law or the Constitution to prevent her citizens turning Confucian if they wished to do so. Nor is there anything in the law to prevent their adopting the Catholic form of Christianity and amending their Constitution, if such amendment be needed, with a view to adapting the institutions of the country—ecclesiastical and educational—to the Catholic conception of a temporal and spiritual power—actual or implied—vested in the Supreme Pontiff. I am not suggesting that such a prospect is probable, still less that it is desirable. But I am seeking to clarify the position

by defining what is the meaning of the religious liberty adopted in this country. Such liberty certainly includes the right of the citizen to change his religion, a right which, if conceded at all, must extend from the individual to the masses. For instance, it would be possible for a dominant church, if it secured an amendment of the Constitution to "establish" itself as the official religion of the Republic or of some state or states of the Republic, or to institute, as in Italy, the Canon Law affecting marriage and other matters.

The Protestants of the United States are divided among many denominations, and the divisions between these denominations are subject to certain consolidating influences like education. Hence, the Protestant faiths are much less dogmatic than they were in the past and, if I may use the word, more atmospheric. In his *Essays on Nationalism*, Professor Carlton J. H. Hayes, of Columbia University, puts the case thus:

Christianity in the United States is becoming more and more nationalist . . . and naturally so. The Protestant majority, in holding their own and seeking the conversion of divers immigrants, constantly affirm that America is Protestant, and that Protestantism is American.

In other words, what we mean by a "Protestant" United States may be no more than a traditional way of expressing an Americanism which, in actual fact, may be drifting away from what has always been meant by a distinctive Protestantism. It is an interpretation of the "Protestant" which applies equally to the British Commonwealth of Nations. If we count heads, the monarchy of King George V, described as "Christian," is statistically less "Christian" than Moslem or Hindu, and in certain areas—for instance, Ireland and Quebec—this astonishing

sovereignty, despite the Protestant Succession, is less Protestant than Catholic. Not a few of the clergy of the English Anglican Church, which is supposed to be the guardian of the king's Protestant faith, have moved towards the Catholic conception of sacraments and orders of clergy. It is true that the word "Catholic" does not mean here, of necessity, Roman Catholic, but the discussions of reunion at Malines do at least indicate that many Anglicans, led by Viscount Halifax, are prepared to go a long way in the direction of recognizing the primacy of the Roman pontiff.

It is thus essential that we examine with some care the position achieved by the Roman Catholic Church in the United States. At once we are met by a remarkable evidence of growth. In the days of the Revolution, less than 150 years ago, there were only 30,000 Catholics in a population of over 3,000,000, or one Catholic in a hundred. Today, there are more than 18,000,000 communicants, seventeen archbishops, 104 bishops, 26,353 priests, 17,936 churches and missions, 14,686 seminarians preparing for the priesthood, 7,063 parochial schools attended by 2,488,682 pupils, and tens of thousands of men and women serving as nuns and brothers in religious orders and congregations. The Catholics appear to be no longer one in a hundred of the population, but one in six.

These are startling statistics. They are so startling that they should be subjected to a careful examination. The first government religious census was taken in 1850, but it was not until half a century later that the census director was authorized to take a more complete and separate census of religious bodies. In all, several such enumerations have been made, and in order to arrive at a more exact reliability, the information regarding the

Catholic Church has been changed from census to census. In 1906 the statistics were gathered under the general supervision of an archbishop who was practically appointed a special agent of the government for this purpose. Through him, prepared blanks were sent to the clergy throughout the country and, being filled out, were returned through their respective bishops to the archbishop in charge, who submitted them to the government for analysis and tabulation. But this plan was not satisfactory and in 1916 the census authorities, in consultation with the hierarchy, made certain changes.

Again, in the more recent census for 1926, plans were further modified. The census official responsible for the study of church membership consulted with the administrative committee of the National Catholic Welfare Conference. This committee consists of seven archbishops and bishops of the United States. In September, 1926, the census official further addressed a meeting of the entire hierarchy of the American Church at the Catholic university, and as a result of his recommendations, blanks were sent to each church, station, mission, chapel and institution in every diocese, and these blanks when filled out were returned to the census official through the bishop of the diocese.

In *America* of August 14, 1928, the accuracy of the United States Government Census was called in question. We read:

Catholics cannot give the correct figures, not because they are incurably addicted to lying, but because they lack the machinery necessary for obtaining a complete census.

I am personally unconvinced that there is anything lacking in the machinery for enumeration which is at the disposal of the church. Take the diocese of Detroit as an illustration. Bishop Gallagher

there addressed a letter to all the pastors of the diocese directing that thorough canvasses be made in view of the fact that assignments of chaplains would be based upon the results. He explained that "this census is not optional, but compulsory."

Dissatisfaction among Catholics over the results of the enumeration has, however, been expressed. While we read in the *Denver Catholic Register* for July 26, 1928, that the totals "are practically correct, we believe," there are other opinions that the totals are a serious understatement.

The *Official Catholic Directory* annually presents the membership of the church based on its own computation. For the year 1928 this was 20,112,758, that is to say, 2,000,000 higher than the government census of two years before. The *Catholic Press Directory* for the same year gives a Catholic population of 21,453,928, more than 1,000,000 above that of the *Official Catholic Directory* and 3,000,000 above that of the government. The publisher of *The Catholic Press Directory* states as the reason for the unreliability of the government statistics that "a head for head count" was not taken. Yet, it should be added that the *Press Directory* itself does not claim to have made such a count. It is to be inferred, nevertheless, that the larger aggregate of Catholics includes what would seem to be an estimate of the faithful who are unattached at the moment to any particular parish.

The importance of the migrant element in the church should not be overlooked. If we take the difference between the published statement of the *Catholic Press Directory* and the government estimate secured through the coöperation of archbishops and bishops, we find that it is about equal to the total Catholic population of Quebec, greater than the Catholic population of Holland, two-thirds

as large as the Catholic population of Ireland, and about equivalent to the Catholic population of Brooklyn and New York.

In its bulletin for November, 1928, the National Catholic Welfare Conference presents an estimate by Father Shaughnessy according to which "there were in the United States in 1926 about 25,000,000 Catholics"—a figure 2,000,000 higher than the estimate of the *National Press Directory* and 7,000,000 higher than the census. Indeed, Michael Williams, editor of the *Commonweal*, in his book, *Catholicism and the Modern Mind*, gives us both the maximum and the minimum with a detached impartiality. "Catholics," says he, "are some eighteen to twenty-five millions in number."

Certain Catholic organs are attracted to the larger figure. In the *True Voice*, of Omaha, for August 19, 1929, we read, "Allowing for the 'floaters,' who cannot be said to be attached to any parish, the 25,000,000 estimate is not far wide of the mark." The Jesuit *America* for December 22, 1928, is also inclined to "agree with this estimate." But in discussing Father Shaughnessy's statement that "millions of devout, practicing Catholics are not enrolled on any parish census list," the *Commonweal* suggests caution:

This is comforting news, but it is difficult to see how Father Shaughnessy can be sure about it. His figures are nearly a fifth larger than the *Catholic Directory* compilation, which in turn is considerably higher than the federal government report. But after all, there is some comfort in the reflection that Catholics in this country do really constitute a "countless throng."

The fact is, of course, that, as David the King discovered, the process of numbering the people is not without its perils. Take a typical statement. Dr.

Richard J. Purcell, Associate Professor of History in the Catholic University of America, in his book, *The American Nation*, tells us:

From 1910 to 1920, Catholic communicants increased from 16,500,000 to about 20,000,000. This is approximately a third of the total church-going population, and between a fifth and a sixth of the total population.

But in view of the fact that the census gives the total membership in 1926 as a little over 18,000,000, it would appear, in case both statements are correct, that the church not alone failed to grow since 1920, but had suffered serious loss! Let me add at once that I do not believe any such absolute loss to have taken place, but the discrepancy suggests that it is quite possible to add a million, here and there, which a strict enumeration might not corroborate.

Ecclesiastical statistics may be, after all, a vehicle of propaganda. In a Catholic publication, *Fortnightly Review*, for January 1, 1927, a circular letter from a bishop to his clergy is quoted. He wrote:

It is our duty to exert ourselves to report our total Catholic population. Realizing the influence that naturally comes from numbers, the different denominations are hard at work to make as large a showing as possible. As Catholics we cannot afford to be backward in this matter. It is of vital importance to the interests of the Church that you report all Catholics, good, bad, and indifferent, in your parish and missions. As you know, all who are baptized Catholics are entitled to be called Catholics, whether they attend services or not, until they have formally renounced the Church.

Commenting upon this episcopal utterance, the editor says that the latest state census gave this diocese, which was credited with 39,450 Catholics in the *Official Catholic Directory* for 1926, only 21,268 members. He added:

Evidently the fallen-away Catholics whom the Bishop counts did not tell the State census enumerators that they were baptized Catholics. The discrepancy between the supposed numerical strength of some American dioceses and their respective statistics on marriage and births, is shockingly suggestive of either prevarication or downright stupidity. This question of Catholic statistics is one which cries to Heaven for a correct solution. . . . The practice of padding the statistics in the *Official Catholic Directory* seems to this writer but a means calculated to deceive ourselves and others concerning the true state of the Church, which, as the F. R. has pointed out on a number of occasions during the thirty-three years of its existence, is far less satisfactory than most of us would like to believe.

A recent claim of numbers has been so extravagant as to justify a special mention. One of the most significant gatherings of the Catholic Church is the annual convention of the National Council of Catholic Men. This council has within its membership over 1,500 different men's societies, including such outstanding bodies as Knights of Columbus Councils, Holy Name Societies, and the Catholic Knights of America.

The convention of 1929 was held in Fort Wayne, Ind. It was regarded of such importance that the Apostolic Delegate, the Most Rev. Pietro Fumasoni-Biondi, came as guest and principal speaker at the banquet where more than 800 delegates from all parts of the country heard and cheered him.

Bishop Noll, of the diocese of Fort Wayne, in addressing this convention is quoted by the *National Catholic Welfare Conference Bulletin* for November, 1929, as follows:

If all Protestant organizations with their 27,000,000 members were as much misunderstood and maligned as is the Catholic body with its 23,000,000 adherents, it is difficult to conceive that the 70,000,000 of people who are not affli-

ated with any of the churches could have any sympathy with Christianity itself.

The figures given by Bishop Noll are sharply at issue with those given in the report of the United States Census for 1926. This report allows 18,000,000 members to the Catholic Church and to the Protestant Church approximately 32,000,000. The Catholic figure includes baptized children. The Protestants were mainly adolescent or adult members. Yet Bishop Noll must have deducted from the figures of the United States Census report no fewer than 5,000,000 Protestants, and must have added to those figures no fewer than 5,000,000 Catholics.

Thus it must be said quite frankly that there is a tendency in the Roman Church to publish exaggerated accounts of her statistical position. On July 28, 1919, the Knights of Columbus received and published "Commendatory Letters and Statements of Cardinals, Archbishops and Bishops." Cardinal O'Connell there asserted that from 30 to 40 per cent of American soldiers and sailors were Catholic, and in this statement he was supported by Bishop Corbett and Bishop Kelly. In 1925, Archbishop Glennon, addressing the Kiwanis Club of Sedalia, Mo., said that, in the World War, 33 per cent of the army were Catholic, with only 17 per cent of the population participating.

A similar statement was repeated at Oswego in 1922 by Dr. John G. Doyle, then a state deputy of the Knights of Columbus, by the *Brooklyn Tablet* for November 29, 1924, by *Our Sunday Visitor* for March 1, 1925, and by the *Southwest Courier*, of Oklahoma, on June 30, 1928. Finally *Our Sunday Visitor* in 1927 published a letter declaring "as statistics show that a majority of the Army and Navy is Catholic." A proportion of 30 to 40 per

cent had been developed by chronology to more than half!

It has been the custom to quote former Secretary of War Newton D. Baker as authority for these statements. But when written to by a representative of the *Christian Century*, he replied: "There never was a religious census of the army made. In fact, I refused to allow one to be made."

Another high official frequently quoted, whose name will not be mentioned since he is dead, said in a letter which the writer has seen:

It is a curious fact that that statement has been repeated back to me in one form or another at various times since the year 1919. I do not recall ever having made such a statement in a public utterance, though I did use an argument based upon some statistical information to demonstrate the patriotism of the Catholics. . . . At one time I wrote to Washington in an effort to get exact data upon this subject, and found there was no data to be had because the enlisted men were not questioned as to their religion and no records were formally kept.

That the Catholic proportion of men in the regular army and navy may have been slightly larger than their proportion in the population as a whole is not improbable. The regular army was recruited largely from cities where members of this faith are in larger number than elsewhere. But the regular army, numbering about 130,000 formed but a small fraction of the millions who were summoned under the draft, and the draft was no respecter of persons or creed but a cross-section of the country as a whole. The suggestion that 30 or 40 per cent of the forces enrolled during the World War were Roman Catholics is thus not only unproved by any evidence that I can discover but is inherently difficult of belief.

Let us assume for a moment that the entire regular army at the outbreak of hostilities was Catholic. Of the state militia, the regiments in Georgia, Alabama and Tennessee, for example, were almost as wholly Protestant as the Sixty-ninth in New York was Catholic. Still, let us give to the Catholics the whole of the state militia. Let us then add to the regular army and the militia all who volunteered before the draft. The total number of all three groups would be 999,082. Turning now to the draft itself, let us assume that one-sixth of the 2,758,542 men thus selected were Catholics. Even on these assumptions that there was no non-Catholic in the army up to the draft, and allowing to the Catholics one-sixth of the draft, we arrive at a total of less than 1,500,000 Catholics out of an army of 3,757,624—less than 40 per cent. To arrive at the percentage which has been claimed we would thus have to bar all non-Catholics from the regular army, state militia and volunteers!

It may have been because of criticism aroused by boastful statements that the National Catholic Welfare Conference Bureau of Historical Records recently made a study parish by parish as to the number of men on their membership rolls who served in the army. The official organ of Cardinal Hayes gives the total as 802,413, which is in the neighborhood of 20 per cent of the total army, and not 35, 40 or 50 per cent.

Much emphasis has been given in the Catholic press to a claim that the first soldier killed in the World War and the last to meet death on the field of battle were Catholics. That interesting coincidence, even if it be established by the records, hardly affects the broader issues which we are considering.

The *Southwest Courier*,¹ of Oklahoma City, the

¹ Vol. IV, page 16.

official diocesan paper of Bishop Kelley, makes this statement:

Speaking of Catholic statistics, it is said that in the past some of the diocesan chancellors weren't so good on figures, at least not in addition, though some were very good in multiplication. . . . A set of statistics that is faulty is both misleading and worthless. . . . This American pastime of boosting leads to boasting and no individual or organization has ever waxed fat on padded diet.

Some Catholic authorities thus admit frankly that their statistics may have been "padded." But an argument has been that, after all, the Protestant churches are capable of the same arithmetical arts. Bishop Noll, of the diocese of Fort Wayne, has urged the advantages of a house-to-house canvass to secure accurate religious information. He wrote in *America* of April 17, 1926, arguing that Protestant ministers retain as church members those who have ceased to practice their religion and those often who have moved from their respective parishes.

According to this spokesman of the Roman Church, therefore, Catholic figures are too small owing to omissions, whereas Protestant figures are too large owing to inclusions. It is a view of the facts that invites scrutiny.

On the surface it does not seem to be entirely logical that Catholics should be encouraged to include all their "floaters" in the figures, however loosely attached to the church, while Protestants are denied the same mathematical privilege. As a matter of fact, the enumeration for Protestants must be, in the nature of things, a stricter test than the enumeration for Catholics. The statistics of the Roman Church tend to be population statistics. In a discussion of the matter, published by the National Catholic Welfare Conference in November,

1928, Father Gerald Shaughnessy has made it entirely plain that "every one baptized in the Catholic Church is truly a Catholic—a member of the Catholic Church.

The Very Rev. H. A. Ayrinhac, President of St. Patrick's Seminary, Menlo Park, Calif., and Professor of Moral Theology, Pastoral Theology and Canon Law, also makes this clear in his book, *Marriage Legislation in the New Code of Canon Law*, when he says, "Under the decree *Ne temere*, art. 11, and under the present legislation, can. 1099, fallen-away Catholics, even after joining a heretical sect, are still considered as Catholics, and obliged to observe the form of marriage." Unless he be formally excommunicated, a person who is once a Catholic, cannot be other than Catholic, and a continuing practice of the Catholic rite makes no difference at all to his statistical status.

In most Protestant bodies, however, a person enters the church of his own volition, and most frequently between the ages of fifteen and twenty. The federal census for 1926, for example, shows that in New York State 97.8 per cent of all Baptists are over thirteen years of age. In Protestant churches, moreover, there are occasional periods of purging when large numbers are dropped from the rolls because of unworthiness or other reasons. Within recent years on a single occasion a loss of more than 500,000 members was reported, as a result of this course alone.

It seems obvious, therefore, that if the Roman Church were to compute her membership in the United States on the same basis that most Protestant bodies compute their respective memberships, there would be a considerable reduction in the Catholic total. The United States Census report for 1926 shows that of the total Catholic membership of

18,605,003, no fewer than 5,953,781 were under thirteen years of age, a percentage of 28.9 of the total membership. Under a Protestant enumeration, most of these would be omitted from the reckoning. Were Protestants to add to their number the children in their families and non-member adults supporting and sympathizing with their work, their totals would proportionately increase. A leading educator estimates that on such a basis Protestants would show 88,600,000 as their population statistics.

The importance of this discussion lies in its bearing on the future. The question is not merely how many Catholics there are in the United States at this moment, but how many there will be in years to come; and here it is evident that the impulse to prophesy is not extinct among us. In the *Catholic Citizen* for April 17, 1926, this forecast is quoted: "Within another century, at the present rate of growth, the Catholic Church in America will number 45,000,000 souls and the value of church property will be tripled."

The question is, surely, what we may expect to be the rate of growth, and here it is essential that our thinking be accurate. The writer of the first article of the first number of the *Catholic World*, issued in 1865, pictured the early days of the Catholic Church in the United States. He stated that in 1789 there were but thirty priests and 25,000 Catholics scattered over the country. He then submitted a statistical table covering the growth of the church in this country from 1808 to 1830, and for succeeding decades until 1860. According to this table, Catholics constituted $1/65$ of the population in 1808, $1/29$ in 1830, $1/18$ in 1840, $1/11$ in 1850, while in 1860 there were 4,400,000 Catholics out of a population of 31,000,000, constituting $1/7$

of the population. Looking into the future and prophesying growth to come, he reached the conclusion that by 1870 Catholics would constitute one-fifth of the population, and in 1900 not far from one-third. Had his vision reached to 1926, the date of the last government census, he could hardly have failed to indicate the prospect of a still higher proportion.

But what has happened? The census figure for 1926—18,605,003—means that, today, one-sixth of the population is Catholic. In other words, the proportion in 1926 is only half what the proportion was expected to be in 1900. If, moreover, the proportion of Catholics in 1860 was one-seventh, and if today it is no more than one-sixth, the growth in seventy years has been little more, if anything, than the growth of population, and even if we accept an estimate of Catholicism which gives us one-fifth of the population, the above conclusion substantially holds good.

As a matter of fact, the Catholic Church is not alone in her claim of growth. Let us compare her figures with those of the Baptists, according to the government census:

Catholics	Baptists
1906—14,210,755	1906—5,622,234
1916—15,721,815	1916—7,153,313
1926—18,605,003	1926—8,440,922

In 1906 there were nearly three times as many Catholics as Baptists. In 1926 there were few more than twice as many. Thus, one Protestant denomination by itself obtained two-thirds as many recruits as the entire Roman Catholic Church.

The combined membership of the Baptist and Methodist churches, consisting only of those who in adolescence or maturity of their own volition be-

came members, approximates if it does not quite equal the Catholic population, composed of all who have been born into the church.

The statistics of church membership in the United States for 1930, prepared by the *Christian Herald* and published in April, 1931, show a slight gain for the Christian Church as a whole. The significant thing, however, is that the Baptists, with a previous membership of a little over 9,000,000, show a gain of 74,706. The Lutherans, with a former membership of nearly 3,000,000, show a gain exceeding 56,000. The Protestant Episcopal Church, with a previous membership of a little over 1,000,000, shows a gain of 16,000, while the Roman Catholic Church, with a previous membership of approximately 17,000,000, shows a gain of but slightly over 17,000. A number of Protestant denominations, including the Methodists and Presbyterians, show a decrease. It should be noted that the Catholic gain of about 17,000 includes children of an age not usually included in Protestant reports.

The official *Catholic Directory* for 1931, recently issued, claims a Catholic population of 20,091,593, nearly 3,000,000 more than reported by the *Christian Herald*. This larger figure, however, shows an increase of but 13,391 over the 1929 population figure as given in the same directory in 1930. The number of converts to the Catholic Church in the United States during 1930 is reported to have been 39,528, a gain of 1,296 over the number reported the preceding year.

These figures suggest two somewhat startling deductions: First, during 1930 there was but one person added to the Catholic Church for every fifteen hundred already in its membership. Second, had it not been for the conversions reported, the Catholic Church would have shown a loss for the year of

26,123. That is, additions from immigration and birth rate were not sufficient to maintain the numerical strength of the church.

Our Sunday Visitor for November 25, 1923, published a series of charts covering religious conditions in every state, intended to demonstrate that the Catholic Church membership was in most states greater than that of the combined Protestant denominations. This series of charts was headed with the statement:

We are presenting to the reader . . . a bird's-eye view of the religious complexion of the United States, as reported by the government religious census of 1916. Under each circle is reported the total population of the state to which it refers (census of 1920) while the spaces within the circle relate only to the population which is affiliated with the churches.

In the preparation of these charts the usual method of Catholic computation was followed, namely, counting all Catholics from the day of infant baptism as church members, while counting as Protestants those who for the most part had joined the church in adolescence or maturity of their own volition. The results were interesting.

It was held that in San Francisco, Providence, and New Orleans, Catholics constitute 80 per cent of the total church membership; in New York, 75 per cent; in St. Paul and Jersey City, 70 per cent; in Boston, Detroit, Milwaukee and St. Louis, more than 65 per cent; in Buffalo, Chicago, Cincinnati, Newark and Louisville, more than 60 per cent; and so on, covering twenty-five cities.

For the individual states, the conclusions are still more startling. Maine, long recognized as a Protestant stronghold, appears with the Catholic advantage of 58.2 per cent of all church members,

although the percentage of Catholics to the total population of that state is only 19.3. New Hampshire, credited with being fairly Protestant, appears as having the high Catholic percentage of 64.5. Texas is thus reported to have as many Catholics as either Methodists or Baptists. California, which recently decisively voted against a constitutional amendment to relieve parochial schools from taxation, appears with 55.4 of its total church membership as Catholic.

It is generally assumed that Catholic church attendance is far in excess of that of Protestants, and there seems a basis for such a claim. We may sit at a window on Sunday morning looking out upon two churches across the way, one Catholic, the other Protestant. We seem to see the former filled and refilled by worshipers, while only limited numbers enter the Protestant Sunday school and preaching service.

But certain factors have to be taken into consideration. Under Catholic administration churches are so located by bishops that no more than a single church is established within an area large enough to insure impressive congregations. This single church may often serve a constituency of 5,000 or 10,000 worshipers, and on occasion even more. All Catholics within such parish boundaries are, save by special exception, obligated to attend and support their parish church. They can neither be baptized, married, nor buried from any other Catholic church save by special permission. Within this same area there may be anywhere from five to ten Protestant churches organized on a denominational or neighborhood basis. The comparison, therefore, is not between one Catholic and one Protestant church, but between one Catholic church and all Protestant churches combined within that parish area. Even

with this in mind, the advantage in attendance would as a rule rest with the Catholic church, but the difference would not be nearly as great as at first it seemed to the man at the window looking out upon a church of each communion.

Again, it must be borne in mind that with Protestants, churchgoing is optional, while with Catholics it is obligatory. Once every week on Sundays, and six times each year in addition on the Holy Days of Obligation, Catholics must assist at the sacrifice of the mass under pain of mortal sin for willful failure to do so. So vital, indeed, is the importance of attendance upon mass that in reply to a question as to whether it would be a sin for members of a family to stay away from mass on Sunday when there was a death in the family and they were so heartbroken that they felt it impossible to go anywhere, a diocesan paper¹ answered that while sympathizing sincerely with such a family, it must say that they were, nevertheless, bound to go to mass on Sunday unless so physically prostrated by grief as to make it impossible for them to leave the home.

The mortal sin of failure to attend mass, save for grave reasons, condemns the offender, should he die unshriven, to the endless torments of a real hell. Failure to attend mass on a single Sunday or Holy Day imperils the soul. To the Protestant, on the other hand, failure to attend church with regularity is not esteemed as inherently perilous to salvation.

Frequently we hear of the large use made of the Catholic church on week-days. Many meditate in the pews or prayerfully traverse the aisles. Among them undoubtedly are sincerely pious souls who come because their hearts find comfort near the presence of what to them is the very body and blood

¹ The *Evangelist* for August 23, 1929.

of their Lord. The granting of indulgences as a reward for visitations paid to certain churches or the visiting of shrines brings to the believer a priceless reward for his loyalty to the church and his faithfulness in devout practice, however great may be the inconvenience involved.

In conclusion, it should be said that the Roman Church in the United States has become a force of which the few thousands of Catholics in 1776 never dreamed. In numbers, in cohesion, in educational activity and in many avenues of philanthropy and benevolence, it has become the outstanding single Christian denomination. But, while stating this clearly, I must add that, according to my reading of the evidence, the Roman Church has not yet achieved increases which, regarded progressively, would *make America Catholic* within any foreseeable period of the future.

CHAPTER IV

THE IMMIGRANT CATHOLIC

THE Roman Catholic Church in the United States exhibits certain characteristics not elsewhere so manifest. In Ireland, in Brittany and in much of Poland the church depends in the main on an indigenous peasantry, simple and unsophisticated, who live in the small towns or villages where their ancestors have lived for thousands of years. Simple and unsophisticated, too, are the majority of the Catholics of Quebec. To these people the church displays three qualities: first, it embodies a long memory of past generations in the locality; second, it embraces the whole, or nearly the whole, of the community; third, the community, so embraced, is largely rural.

These conditions are all, as it were, reversed in the United States. First, the church ministers to a population which is far from being indigenous, having been recently uprooted and transplanted to a new country. Second, this population is not at all communal in an inclusive sense, representing only a section or minority of any community. Third, the church's ministry is not to rural and unsophisticated groups, but to those in cities, the largest, the most hurried, the most elaborately organized of any recorded by man. An indigenous, inclusive and rural Catholicism is thus emerging as a migratory minority and metropolitan community. It would hardly be possible to devise a test of faith and discipline more severe than this.

Further consideration may well be given to the three characteristics of American Catholicism: im-

migration, sectionalism, a city environment. About the importance of immigration Catholic writers are under no illusions. A report on the subject has been prepared by Sarah Weadick, assistant to the Director of the National Catholic Welfare Conference Bureau of Immigration, and it appears in the *Official Catholic Year Book*, which carries the approbation of the united hierarchy and a preface by the Right Rev. Francis C. Kelley, of the Bishops' Committee on the Year Book. Miss Weadick says:

When it is considered that the percentage of white Catholics in this country in 1785 was probably less than 1 per cent of the population and that in 1920 it was said to be 20 per cent, the increase due to immigration is easily demonstrated. Growth due to natural increase would normally be the same for Catholics and non-Catholics alike and growth due to conversions represents only a very small proportion of the whole. It is, therefore, to a very large extent to immigration that the Catholic Church owes its enormous increase in this country.

Estimates vary as to how many Catholic immigrants have entered the country. In his book, *Has the Immigrant Kept Faith?*, Father Shaughnessy furnishes a statistical table showing that, in the century 1820 to 1920, the total immigration from non-Catholic countries was 19,062,190, while from Catholic countries it was 14,592,613. Possibly his method of computation is open to some question. On the one hand, he credits to non-Catholic countries the entire immigration from Germany and Switzerland, although in each of these countries at least one-third of the population is Catholic. On the other hand, Father Shaughnessy fails to note that one or two countries, among those labelled Catholic, do have an appreciable Protestant minority. For instance, France has approximately 1,000,000 Protestants among her 40,000,000 inhabitants,

while in northern Ireland Protestantism is in the majority. It would seem, then, that the classification of immigrants by countries, Catholic and Protestant, may have resulted in an overestimate of the Protestant immigration.

Bishop England has also estimated the number of Catholic immigrants who have come to America. He is credited with the statement that of the immigrants who came to the United States from 1790 to 1836 at least half were Catholic. Writing in the *Ecclesiastical Review* for October, 1925, Father Kelley, of St. Thomas' College, Houston, Texas, is even more optimistic. According to his statistics, one-third of the immigrants from Germany, four-fifths of those from Ireland, and practically all French Canadians may be counted as Catholics, and of Poles, Italians and Austrians (Hungarians excluded), at least 95 per cent.

A writer in the *Catholic World*, August, 1923, refers to the fact that on jubilee occasions much is made of "the marvelous growth of the Church," and adds, "As a matter of fact, it is not at all marvelous. It has been due to the fact that since 1890 more than half of the immigration arriving in this country was Catholic." He calls attention to the report of the Commissioner of Immigration for 1919, which showed the total immigration for the years 1899-1919 by races and peoples, amounting to 14,861,000, and then submits a statistical table suggesting his estimate of the Catholic portion of this immigration as 8,011,000, practically four-sevenths of all.

On the other hand, the *Catholic Sun* of November 22, 1923, in referring to the latest census puts the Catholic immigration at considerably less than one-half. It stated that there were then 36,398,000 persons of foreign parentage in the United States,

and estimated that of that number 15,500,000 were Catholics.

It must be remembered that of the recorded immigrants a number return home at a later date. Some of them have failed to make a living. Many others, having prospered, wish to enjoy a relative affluence in the country of their birth. To illustrate, 93,292 French Canadians are reported to have returned to Canada from the United States during the period from July, 1925, to April, 1926; and 50,898 returned during the period from April, 1926, to January, 1927.

After making all reasonable deductions, however, we may take it for granted that Catholic immigration is a factor of enormous importance in any estimate of the present and the future. I have emphasized the significance of the internationalism of the Roman Church. This internationalism means that, in a sense, the growth of Catholicism in the United States through immigration is not a true growth. A Catholic added to the New World is a Catholic subtracted from the Old World.

Of this gain and this loss, Ireland affords an illustration. In 1841 her population reached a total exceeding 8,000,000. Today the population is barely half that number. An article recently issued by the National Catholic Welfare Conference refers to the decline in population of the Irish Free State for the year 1926 and states that "of the emigrants, nearly 90 per cent went to the United States." There are many Irish Catholic churches as well as other racial churches in the United States which would never have been built except for this exodus from other lands. Conversely, we may assume that there are un-built Catholic churches in Latin, Slavic and other lands that would be flourishing in Madrid, Turin, Dublin, or some town or village overseas had not

the emigrants crossed the ocean. It is, on the whole, the young and the vigorous who cross the ocean; those who are left behind include a high proportion of the aged.

In his book already quoted, Father Shaughnessy makes a statement that demonstrates the importance of immigration to the Catholicism of the United States. He says that one-half of the present membership of the Roman Church was recruited from abroad. Indeed, he says that immigrant stock represents about 85 per cent of the total Catholic population.

It is here that we encounter a new fact which may prove to be of vital significance to the Roman Church. The days of practically unlimited immigration have passed. New laws are in effect, and where there used to be tens of thousands wending their way from many lands to seek their fortune in the Wonder World of the West, there are now, in some cases, only hundreds. In the *Living Age* for March 1, 1928, there appears Pierre Dominique's article on "Europe's Population Problem." He says:

Whereas the United States had been receiving as many as 1,100,000 immigrants a year, almost all of them Europeans, she fixed the annual quota in 1926 at 164,667, of whom 161,422 could come from Europe. That is less than half as many as the United States used to receive from Germany alone.

How great the difference is may be judged by the immigration table for the first six months of 1928, which showed fewer than 100,000 immigrants entering this country, and these were so widely distributed religiously as not to add appreciably to any single form of the Christian faith. Even during a period of transition when the country was considering the new policy, when, moreover, the World War

interrupted communications, there was a marked decrease in immigration. Thus, for the period 1907-1917, the Catholic population increased 4,953,001, while during the decade 1917-1927, during which the new immigration laws began to operate, the Catholic population increased only 2,272,746, less than half of the increase shown in the previous ten-year period. During the fiscal year ending June 30, 1928, the immigrants to the United States from Protestant Scotland were as numerous as those from the Catholic Irish Free State.

The responsible leaders of the Roman Church in the United States have devoted a good deal of thought to these quotas limiting immigration. On the whole, their opinion has not been favorable. Archbishop Curley has stated that the new immigration laws were "one of the most absurd pieces of legislation that has ever been enacted in America," and on another occasion he referred to them as "conceived in an anti-Catholic spirit, which is intolerant and unwise." A Catholic diocesan journal used this heavily leaded heading, "Race Bigots Planning New Immigration Law"; while another diocesan journal in an editorial on the subject said in its introductory paragraph, "Bigots and birth control propagandists are united in their desire to restrict immigration as much as possible, and to try to shut out all immigration from Catholic countries."

At the ninth annual convention of the National Council of Catholic Men, held in November, 1929, a resolution declared that the so-called national origins clause was "unjust, unwise and un-American" and sent a petition to Congress for its repeal. These protests against a scheme which—to quote the *Catholic Standard and Times* for May 23, 1925

—"invites British racial control," are typical of many others that could be cited.

In the years ahead, the only substantial immigration of Catholics promises to come from French Canada and Mexico, to which countries the new laws do not as yet apply. During the years from 1920 to 1926 there was an average annual admission of Mexicans of 47,500. This is a large figure but, even so, it fails to tell the whole story. Government officials estimate that for every Mexican immigrant formally admitted, at least two come surreptitiously and without record. In fact, the *Catholic Standard and Times*, from which these facts are culled, states that some estimates run as high as four or five. The freedom of immigration enjoyed by Mexico extends to Cuba, Haiti, the Dominican Republic, the Canal Zone, and the independent countries of Central or South America. These nations, however, have never been notable for the number of their nationals who have made their home in the United States.

To sum up the position which arises out of the immigration laws, then, we have this simple statement by Bishop Kelley. "The tide," he says, in the *Catholic Standard and Times*, "has ceased to roll in. We ought to be thinking now of growth for the Church of a different kind." The problem before the church is, indeed, serious. How is the ecclesiastical allegiance of the Catholic citizens of the second and third generations to be safeguarded? Father Kelley writes:

May we go still farther and venture into prophecy? In 1920 there were in New York 204,000 born in Ireland, 146,000 born in Poland, 225,000 in Austria. In Chicago, 57,000 born in Ireland, 138,000 in Poland, 82,000 in Austria. In Philadelphia, 65,000 born in Ireland, 31,000 in Poland, 28,000 in Austria. In Boston, proper, 57,000 born

in Ireland, 8,000 in Poland, 59,000 in Canada. A very large proportion of this total is Catholic. How many of their posterity will be swelling Catholic congregations anywhere fifty or sixty years hence?

As immigration has consistently affected the fortunes of the Roman Church in the United States, so has sectionalism. Catholicism is not represented here in a communal church, but in a sectional church. Let us next consider this characteristic.

Writing in *America* for June 1, 1929, on the Catholic Church census of 1926, Mary Burr informs us that "the relatively small area bounded by the lines Boston-Chicago-St. Louis-Baltimore—only one-twentieth of the country—contains 12,502,042 Catholics, or more than 66 per cent of the total." She thus infers that the remaining 34 per cent of the Catholic population is thinly scattered over nineteen-twentieths of the land. In fact, according to the statistics in the Census Report on Religious Bodies, the Catholics in the five states of Illinois, Massachusetts, Michigan, New York and Pennsylvania constitute approximately half of the total Catholic population for the entire country.

In the *Catholic World* for July, 1923, Dr. Thomas F. Coakley makes the same point. He says that 70 per cent of the Catholic population is to be found in twelve states, leaving only 30 per cent scattered over the remaining thirty-six, and adds, "This is all the more noticeable when we learn that only 10 per cent of the Methodist body is found in the principal cities, their great strength being confined to the country districts."

There are five states in the Union, each of which has over 1,000,000 Catholics; they are Illinois, Massachusetts, New Jersey, New York and Pennsylvania. In contrast with them, three states have fewer than 10,000 members of the church each;—

Nevada, North Carolina and South Carolina—in addition, five states—Georgia, Idaho, Tennessee, Utah and Wyoming—have fewer than 25,000 Catholics each.

In the *Echo* of March 21, 1927, reference is made to what a bishop termed certain “astounding revelations.” In North Carolina the number of Catholics as compared with the population was less than the number of Catholics in China compared to the total population of that republic. We read, “In China there is one Catholic to every 200 people, while in North Carolina there is only one Catholic to every 500. Among the 1,000,000 or so of Negroes in that state there are only 350 Catholics.”

The weakness of the church in the South is apparent. The proportion of Catholics is as follows: in Alabama but .1 per cent; in Arkansas, .1 per cent; in Florida, .3 per cent; in Georgia, .06 per cent; in Mississippi, .2 per cent; in North Carolina, .02 per cent; in South Carolina, .06 per cent; in Texas, .9 per cent; in Virginia, .2 per cent; in Louisiana, 39 per cent.

When, therefore, we talk about *Making America Catholic*, it must be realized that such an enterprise might work out otherwise than its authors desire. We might see the Catholicism of certain areas solidified and strengthened. But other areas might develop a correspondingly solidified and strengthened Protestantism. That is the position in Switzerland, where the Protestant and the Catholic cantons are sharply contrasted. It is the position in Germany, in Ireland, in Canada. The problem, from the point of view of the state, then, would be, not merely the creation of a spiritual allegiance to a distant and foreign Pontiff, enjoying temporal power, but the development of a religious frontier dividing the United States herself. But as surely as immigration

and sectionalism present problems to the advancement of Catholicism in America, so does the peculiarly rural poverty of the church complicate its task. The Roman Church in the United States is entrenched in the cities and, in the main, separated from the soil. It is a fact far more vital to the future than, as a rule, we realize.

In the *Ecclesiastical Review* for October, 1925, Father Kelly states that 83 per cent of the Irish people in the United States are urban residents. Seventy per cent of the French, 74 per cent of the Austrian, 85 per cent of the Italian, 74 per cent of the Spanish, 72 per cent of the Portuguese, and 77 per cent of the French Canadian racial stock likewise reside in metropolitan areas.

In *America* for April 21, 1923, Dr. Coakley states that there are 400,000 more Catholics in the metropolis of New York than there are Episcopalians in the entire United States, that two single cities, New York and Chicago, have more Catholics than the total Presbyterian population of the country, and that the Empire State has more Catholics than the combined Episcopal and Presbyterian populations of the entire United States. Actually, there are more Catholics in New York City than in Rome herself!

Boston is credited with being proportionately the most Catholic city in the United States, the claim being made that 75 per cent of her inhabitants are related to that communion. A writer in the *Outlook* for October 23, 1929, declares that "the once brow-beaten Irish Catholics have come into possession of Boston," and quotes Cardinal O'Connell as saying that "the Puritan has passed; the Catholic remains. The city where a century ago he came unwanted he has made his own."

In *America* for March 25, 1922, Father Edwin

V. O'Hara submits a table showing the distribution of church members according to classes of cities. In cities of 300,000 and more population, 66.1 per cent of all church members are in the Catholic Church; in cities of 100,000 to 300,000, 51.4 per cent; in cities 50,000 to 100,000, 52.3 per cent; in cities 25,000 to 50,000, 46.1 per cent; while in cities and towns of 25,000 and less and in the country the percentage falls to 25.7 per cent. When the rural districts alone are considered the percentage is 10 or 15 per cent or less.

It is from the country that cities are constantly replenished. Dr. Dazzo, the eminent scientist of Budapest, is said to have declared that "the fourth generation of the city dweller is unknown," and a French writer of note in his day is credited with this graphic statement:

Build a wall around Paris, provide its inhabitants with everything requisite for wholesome living within its walls, just as far as such is possible under conditions of city life; give them food, sanitary homes, occupation, education, pastimes; allow none to leave for elsewhere and allow no outsiders to come in and take up their residence; at the end of three generations Paris will be a desert.

Father La Farge, S.J., confirms this theory in emphatic language, writing in *America* for November 9, 1929, "Without rural life, in a couple of generations we shall begin closing a fair-sized proportion of the city churches of the United States."

It is, then, a circumstance to be noted that "the young man fresh from the country," who reënforces the population of our cities, does not now come across the water as often as he did but migrates from the rural areas of the United States herself. He may not be a Catholic from Ireland or Poland, but a Protestant from Ohio or Texas. Father

O'Hara states that while the Catholic Church is strongly urban, the Protestant Church in America is 75 per cent rural, and refers to a statement regarding Protestant city churches, found in the *World Survey*, American volume:

The Protestant church in American cities is largely the property and product of the rural immigrant. . . . Counts made of those attending city churches indicate that they are largely made up of rural immigrants; 75 per cent of those present are frequently found to have been born in the country.

That religion has more influence in the country than it has in the city is suggested by an investigation made by the editor of the *Pathfinder* Question Box. He analyzed replies to 200,000 questionnaires received from country people, and 100,000 such replies received from city people. One of the questions asked was the subject of most interest to each group. Ten leading lines of thought were suggested, such as religious, scientific, political, economic, etc. Among the rural group religion ranked first with a percentage of 22; while among city residents religion ranked tenth with but 2 per cent to its credit. This fact does not argue against the Roman Church, *per se*, but it does suggest that the Roman Church is fighting the battle of faith in the most difficult field.

A widely discussed article on Catholicism as a city church appeared some years ago in a clerical journal. According to the *Literary Digest*, the anonymous writer of this article made the unqualified statement that "there are no city Catholics," meaning "that a population of city Catholics left for three or four generations, without any recruits whatever from country districts, would certainly be in the last stages of irreligion and indifference."

He further stated that in the course of his investi-

gation he had discovered only five or six cases "of a faithful, devout adult Catholic both of whose parents were born and reared in a large city." In conclusion, he raised this vital question:

What is to be the future of our own country, whose Catholic population is mostly to be found in the large cities? What of the tide of emigration, millions of Catholic people leaving their simple surroundings in Ireland or Poland or Malta, and condemning all their posterity, within a few generations, to inevitable loss of faith in an American city?

Of course, most Catholics as well as Protestants would not endorse a forecast so gloomy to religion as this. The perplexities of religion in the city are, however, indicated, and the question is whether the churches, Catholic or Protestant, can cope with them.

Under all the circumstances, we need not be surprised if Father O'Hara, in an article already quoted, refers to the "slow increase of the Catholic population." He states that during a period—1906 to 1916—when the population of the country as a whole was increased about 15 per cent—when, I may add, the Protestant population increased by no less than 19 per cent—the Catholic population increased only 10.6 per cent. The reënforcements of Catholics migrating to this country from the Old World have been impressive. But from their ranks there has been a steady leakage, and this leakage assumes a new significance now that immigration no longer fills up the vacancies. The church is thus driven to make good its position by great efforts to retain the next generation and to add converts to the numbers of the faithful.

CHAPTER V

THE CELIBATE CLERGY

REASONS have been given for assuming that the Roman Church in the United States may not be able to depend in the future, as in the past, on the reinforcement of a large Catholic immigration. Apart from this immigration, how the membership of the church is to be sustained and increased is a crucial question.

Two statistical influences have to be considered. First, there is the natural increase in a community which depends on births, deaths and marriages, or conversely the natural decrease. Second, there is proselytism, positive and negative, that is, conversions to the church and lapses from the church. A review of the attitude of the church on cognate matters like celibacy and birth control will first be attempted. Then the agencies, methods and results of evangelical effort will be evaluated.

The Catholic view of matrimony suggests a paradox. On the one hand, marriage is one of the seven sacraments and as such is so holy an institution that under no circumstances can it be dissolved by divorce. When here and there a marriage, like the Marlboroughs', is "annulled," the assumption of the Rota at Rome is that it was not valid in the first instance and, in effect, did not take place.

But, on the other hand, great stress is laid on that superior virtue of celibacy which was achieved by so many saints and martyrs. A clear distinction is thus drawn between the standard set for the general body of laity and the standard imposed upon

and accepted by the clergy and the special religious orders.

The respect paid to chastity is suggested by a question and answer appearing on September 28, 1929, in the *Catholic Citizen*, of Milwaukee:

Question: Why is chastity regarded so highly in the Church?

Answer: Chastity is an angelic virtue; by it men become like the angels. Chaste souls are in fact superior to the angels because they have the flesh to combat which the angels have not; they preserve angelic purity in spite of the continual temptations of the devil. What differentiates the angels from men is not their virtue but their bliss. The purity of the angels is more blissful; that of man is stronger because it is the result of struggles. We learn from the lives of the saints that angels delight in the company of chaste mortals, thus proving that they regard them as their equals. The devils know that through chastity man recovers the angelic dignity which they lost, hence they strive assiduously to instil impure thoughts into his mind.

Many Protestants suppose that the celibacy of the clergy in the Roman Church is based upon some doctrine. Celibacy is not a dogma, but a rule which the church may alter if and when she deems it expedient and advantageous so to do. Peter was the first Pope. According to Catholic teaching he was the rock upon which Christ built his church. Frequently the question is asked in the Catholic press, "Was St. Peter a married man?" In October, 1918, the *Franciscan* gives this answer:

Yes, and many of the priests in the early church were. The celibacy of the priesthood was introduced as a matter of self-denial and that the clergy could devote their time and life completely to God and the people. Perhaps it was providential to spare a priest slow martyrdom from a jealous wife.

The decree of Hildebrand (Pope Gregory VII) for imposing celibacy was thus an act of administration and any succeeding Pope has been or is now entitled, if he is so guided, to suspend it, modify it or cancel it.

Indeed, it was only after many centuries that the ecclesiastical law of celibacy was made generally obligatory on the Latin Church, and even today there are Catholic priests in the Uniat Churches in the Near East who, as a rule, are married men. In the Uniat Church, which yields obedience to Rome, though a priest may not marry, a married man may be ordained to the priesthood provided his wedding took place prior to a certain stage in his advancement. He may not, however, remarry in the event of his wife's death, hence the proverb in the East, "as precious as a priest's wife"; neither may he aspire to the bishopric or the more coveted honors of patriarch, cardinal, or pontiff. There are in the United States today a not inconsiderable number of married Catholic priests serving congregations composed of immigrants from the Near East and their descendants.

We thus see that the rule of celibacy is, broadly, imposed only within the Latin Communion. In the Holy Orthodox Church many of the clergy are married. In fact, in some countries it was until recently, and may be today, almost essential that a man be married before he become a pastor. In some of these churches—for instance, the Nestorians—a man may even remarry after the death of his wife. At one time a Russian priest losing his wife was required to abandon his ministry and go into a monastery. This rule, however, has been abrogated. The Protestant churches hold that the decision to marry or refrain from marriage should be left to the individual. It honors a celibate Phillips

Brooks as highly as, but not more highly than, a married Dwight L. Moody.

Obviously no one can know in advance what the decision of Rome would be in the event of any heretic church, as, for example, the Church of England, offering to yield obedience to the Holy See provided she were permitted to continue her married priesthood. Nevertheless, in the light of history, it would seem to be not improbable that such a condition would be given generous and favorable consideration. There are precedents pointing that way. On August 14, 1926, the *Catholic Citizen* expressed the conviction that if Russia would become reconciled to Rome tomorrow it is probable that the discipline now in force permitting a married clergy in the Russian Church would be tolerated, adding, "But there is not the slightest probability that the rule of celibacy will ever be changed in countries at present Catholic, or in Protestant countries like England or America."

This is undoubtedly true as to the Latin rite in England, but if that country were to enter the church with an English rite, would she not be given as generous treatment as Russia? Married and celibate priests work together at a common task even in New York.

Father S. B. Smith in his book, *Marriage Process*, after stating that this impediment is solely *juris ecclesiastici*, not *juris naturalis* or *divini positivi*, gives this information:

As a matter of fact, the Supreme Pontiffs have granted dispensations from this impediment and allowed ecclesiastics in higher orders to marry, or to remain married, in certain cases, where very grave reasons demanded it. Thus Julius III granted this dispensation to priests in England who had married when England first became Protestant. Pius VII

(pope 1800-1823) also granted it to the ecclesiastics in France who had married during the Revolution.

That clerical celibacy was the outcome of a prolonged struggle is also made clear in Catholic literature on this subject. Even after the days of Hildebrand its actual enforcement was slow and far from effective. The record of the Councils of the Church tells of the struggle through the centuries. For example, the Council of Westminster, held in St. Paul's Cathedral in London in November of 1237 by a legate from Pope Gregory IX, declared that married clergymen retaining their wives or other women be wholly deprived of them. The council also forbade them to apply any of their goods acquired after their marriage to the use of the children or wives, insisting that such possessions be made over to the churches. The Council of Cognac, held in 1255, forbade the married clergy to exercise any ecclesiastical jurisdiction, while the Council of 1260, held at Cologne, drew up fourteen canons of discipline for the clergy, among them one forbidding those who kept mistresses to be present at the marriage of their children or to leave them legacies. Father Smith sums up the case thus:

It was found very difficult to enforce the law of celibacy, as appears only too well from the constant struggles of the immortal Pontiff, Gregory VII. Consequently, to prevent the marriages of ecclesiastics more efficaciously, the first general Council of the Lateran, held in 1123 under Pope Calistus II, and the second general Council of the Lateran, held in 1139 under Pope Alexander III, decreed that if ecclesiastics did marry notwithstanding the prohibition to do so, they must be separated from their wives. From that time downward, the marriages of ecclesiastics in higher orders were regarded as invalid. The Council of Trent (1545-63) expressly decreed that they should be invalid.

A struggle of nearly five hundred years took place between the decree of Hildebrand and the decree of the Council of Trent. In the *Review of the Churches* for April, 1927, a writer quotes Eadmer, the historian, as stating that "almost the greater and better of the English clergy were the sons of priests."

From the Catholic viewpoint the church is quite within her right in making whatever laws she wills for her children. She maintains that power to this end was given her by Christ. To maintain a celibate clergy, therefore, lies within the province of the Roman Church itself. On the other hand, it is no less clearly manifest that, in any consideration of the prospects of the Roman Church in the United States, the celibacy of the clergy must be included as a factor in the reckoning. It may be said that people have no right to discuss it. But they do discuss it, and perhaps I may summarize the controversy which is involved.

A reason frequently given for the celibacy of the clergy is the statement of St. Paul in I Cor. 7:32, 33:

He that is without a wife is solicitous for the things that belong to the Lord; but he that is with a wife is solicitous for the things of the world: how he may please his wife: and is divided. (Douay version)

Apparently this statement is made without any reservations and might be used as an argument for universal celibacy. Be that as it may, it is undeniable that the celibacy of the clergy is not without impressive arguments in its favor. The priest who presumably has mastered human passions stands apart from his parishioners. The fiercer the individual parishioner's struggle with his own desires, the loftier is the prestige he accords to one who he sincerely believes has overcome such impulses. Then,

too, a celibate clergy constitutes a mobile army. When orders come, they can be promptly obeyed without waiting to consider the vexatious problems of everyday life, its petty expenses, its frequent anxieties, its heavy responsibilities. The priest is free to pursue his holy task to the ends of the earth knowing that however heavy his burdens may be, whatever the privations he must endure, no shoulders other than his own will be called upon to share them. It is also urged that a celibate priesthood is essential to the maintenance of an absolutely secret confessional. The married priest could not be trusted always to withhold his information from members of his family.

There is, of course, the contrary point of view. Dr. E. Boyd Barrett in his book, *While Peter Sleeps*, discusses clerical celibacy and the greater freedom of an unmarried priest to help a plague-stricken people through having no fear for those in his own home. He asks, "But do not married doctors in like circumstances take such risks? Why should priests be less true to their professional duties than doctors?"

As for the secrecy of the confessional, do not married physicians with rare exceptions keep faithfully the confidences reposed in them? Do not recalcitrants bring upon themselves the contempt of their professional brethren? Doctors have revealed to them experiences as sacred and startling as any that come to the confessor from the halting lips of a penitent.

The broad-minded and kindly Cardinal Gibbons has written a book entitled *The Faith of Our Fathers*. Recently, no fewer than 231,519 copies of this book were given to non-Catholics and a campaign is now under way for its wide distribution.

Copies are being sold to Catholic churches and societies at a low price for such distribution.

Cardinal Gibbons argues for the celibacy of the clergy, first, that "the priest is the representative of Jesus Christ"; second, that celibacy is the "secret cause of the marvelous success which marks the growth of the Catholic Church everywhere in spite of the most formidable opposition. . . . I incline to the belief that, under God, the Church has no tower of strength more potent than the celibacy of her clergy"; third, that "the world has hitherto been converted by unmarried clergymen, and only by them will it continue to be converted." The priest is the representative of Jesus Christ, and the cardinal asks: "Is it not becoming that a chaste Lord should be served by chaste ministers?"

That is a pointed question, and what concerns us here is its influence on the progress of the Roman Church.

There are those, and some Catholics among them, who hold sincerely that the principle of clerical celibacy is costly to the church, and doubt whether the gain outweighs the loss. They ask: Is not the married state the natural and proper condition of normal men and women, cleric and lay? Should a man in early manhood commit himself definitely and finally to obligatory celibacy? Can a man fully enter into life who has never known the joy of holding his new-born child in the shelter of his arms as he kneels beside his wife so weary and worn through love's sacrificial offering? Can a man know the deeper meaning of home who has never sat, his wife beside him, in the dim beauty of the falling eventide? Can he adequately enter into the joys and sorrows of his wedded parishioners who himself has known neither the yoke nor the gladness of wedlock? Does history teach, after all, that the

celibate priest wields a deeper, more comprehensive and more enduring ministry than that of one who, pure and true in marriage, serves faithfully his flock in the name of Him who glorified the union of living souls by His first miracle in Cana of Galilee? If marriage be a sacrament and children a blessing, does it not follow that chastity admits of a wider meaning than celibacy? May not a man be chaste in the true sense of the term in wedlock?

"The unmarried clergy of the East," writes Cardinal Gibbons, "are held in much higher esteem by the people than the married priests," but he submits no evidence on the point. In any event, it is not public opinion in the East that we have to consider here but public opinion in the United States, and this opinion is by no means united in favor of an unmarried clergy. How easily one recalls married men without number who in the Protestant ministry have worked wonders in the converting of individuals and nations—David Livingstone, Adoniram Judson, William Carey who carried the Cross far and fruitfully to the dark places of the world; William Booth, Dwight L. Moody, Wilbur Chapman, Charles Spurgeon, and a host of others who in the homeland and abroad held aloft the flaming torch of truth and led great numbers of sinful men and women to the Light of the World. In the Protestant communion there is no more active, no more confidential, no more severely disciplined and no more courageous force than the Salvation Army. Its officers are free to marry.

The enforcement of laws which interfere with what are generally considered human instincts is difficult. In 1867 Henry C. Lea published a masterly book in two volumes, *History of Sacerdotal Celibacy*. Lea outlined at great length the long struggle of the church to enforce celibacy, the difficulties it

encountered in seeking to overcome a normal human impulse, the long line of protests from individual priests and groups of priests, and the continued conflicts between temporal rulers and pontiffs over this question. He told of the ceaseless struggle against clerical concubinage after the principle of celibacy was at least theoretically established. His study covered long centuries and all parts of the Christian world.

Over such a survey, there was bound to be controversy. In the *Catholic Encyclopedia*¹ it is maintained that such historians "have set themselves to gather up all the scandalous excesses which have been charged against a celibate priesthood since the beginning of the Middle Ages." Yet even so, we have this also from the *Catholic Encyclopedia*:

As to the historical evidence upon which charges were based, there will probably always be much difference of opinion. The anti-clerical animus which prompts a certain type of mind to rake these scandals together, and to revel in and exaggerate their prurient details, is at least as marked as the tendency on the part of the Church's apologists to ignore these uncomfortable pages of history altogether.

Quite so, the celibacy of the clergy is a subject the history of which is, in parts, "uncomfortable."

How faithfully priests observe the law of celibacy in these latter days is a question obviously impossible to answer. It seems probable that celibacy is more fully obeyed in Anglo-Saxon and Germanic nations than in some of the Latin lands of Europe and America, and that it is more fully observed to-day than ever before in the history of the church. That some should fall by the wayside is not strange. We need no wiseacre to teach us that human nature is frail. With the wisdom of centuries and world-

¹ Vol. III, page 483.

wide experience, the Catholic Church has learned the advantage of keeping within her own circles the frailties of her flock. When a Protestant clergyman falls, the official body of his church as a rule deals with his sin openly and publicly. The secular press conveys detailed information with startling headlines. When a hapless Catholic priest falls, information of his misadventure rarely reaches beyond the immediate circle of the bishop's official family. Either he quietly disappears to do penance in a monastery, or he finds himself assigned to some obscure parish with an opportunity to rebuild his fallen fortunes by a new and more devoted ministry.

With a system such as this, and it may easily be the better and more Christian way of dealing with human frailties even in the ministry, derelictions would at most be known to but a few, even though immorality were relatively frequent. After all, what advantage is there to the church or to the community in making public in all its sordid and unsavory detail these tales of clerical immorality? Punishment being assumed, why should not the church cast about the offender the garment of Christian charity and save his future from being wholly wrecked because of a single misdeed?

An illustration of these two methods of dealing with moral lapses in the clergy came to my knowledge some years ago. A Protestant minister after a long and honorable record was summoned before the official body of his church on the charge of immorality. To those familiar with the facts his sin was not without its extenuating circumstances. He was promptly tried and found guilty. The details were printed in full in the public press of the city, and afforded food for widespread gossip. He was unfrocked and spent his remaining days in penury and disgrace. At almost the same time in the same

city a Catholic priest was discovered in an even more grave form of immorality. No word of his offense reached the public press. He was dealt with by his bishop promptly and effectively. Information as to this event came to relatively few. He simply disappeared and another priest quietly took his place.

Among those best qualified to know, there appears to be some disagreement over the question whether the rule of celibacy is well observed. Two famous former priests of the church have expressed themselves on this matter from the standpoint of their experience with the French clergy. As quoted in the *Catholic Encyclopedia*, Renan said, after leaving the church:

The fact is that what is commonly said about the morality of the clergy is, so far as my experience goes, absolutely devoid of foundation. I spent thirteen years of my life under the charge of priests, and I never saw the shadow of a scandal.

On the other hand, Loisy in his book, *My Duel with the Vatican*, gives a more qualified statement when he says:

I am inclined to think that, among the French Catholic clergy, the rule is disobeyed more often than a majority of the laity suppose, though less constantly than is imagined by harsh opponents of the Church.

That the enforcement of rules of asceticism and celibacy of thought as well as action is fraught with some difficulty even in these days is suggested by the new ordinance on vacations of priests outside their dioceses, dated July 1, 1926. In a communication to all bishops the Prefect of the Sacred Congregation of the Council called attention to abuses by priests at summer resorts, stating:

According to testimony that has reached Rome it has become a matter of public scandal to see priests frequenting cabarets and other resorts of fashionable amusements out of keeping with priestly dignity and reserve—*tempus in voluptuariis conversationibus traducere, theatra, saltatorios, ludos, cinematographa, quæ vocant, et cetera hujusmodi spectacula adire quæ sacerdotii dignitatem prorsus dedeceant.* (To waste time in sentimental talking, attending theatres, sports, cinema shows, as they are called, and other similar spectacles which are wholly unbecoming of the dignity of the priesthood.) . . . To put a stop to these degrading habits, which are eating like a cancer into the lives of the clergy . . . the Holy See has devised definite disciplinary measures for the regulation of the conduct of priests during their vacations.

Then follows a series of rules to be strictly enforced. A priest must secure permission from his bishop stating exactly where he is going and for how long. The bishop must consider the priest's previous conduct and moral habits before granting him permission for a vacation, and must insist upon the selection of a satisfactory hotel or lodging house. The bishop must also communicate with the bishop of the diocese to which the visiting priest goes, reporting the name of the vacationist, the length of absence granted him and the lodgings at which he may be found. The visiting priest must promptly report to the bishop of the diocese to which he goes or to his representative.

The bishop of the diocese in which the priest spends his vacation is commanded to "exercise vigilant care," "to inflict censures" in case of need, to enforce penalties "where a priest frequents public theatres, cinematographs, dance halls and similar profane exhibitions, or wears the dress of a secular in order to disguise his priestly character." The bishop of the diocese visited is also instructed to

make a report to the episcopal curia of the visiting ecclesiastic, or if need be to the Sacred Congregation at Rome. The *Ecclesiastical Review*, from which these facts are cited, in outlining this official communication, makes the following comment:

To clerics in the United States these rules may seem somewhat stringent. . . . But it is clear that we have, under the influence of a gradual moral decline in theatrical amusements, grown somewhat callous in the matter of maintaining the high standard of priestly conduct which the Catholic religion demands. It is one of the advantages of belonging to the Apostolic Church of Rome, with its central power of enforcing as well as recalling obedience to that high standard which our sacred calling to the priesthood enjoys.

When in Europe I was advised by a number of well-informed men, both Catholic and Protestant, that the restlessness of the Catholic clergy was surprising, and that this was primarily true of certain Latin lands. One widely known Protestant clergyman, long resident in a Catholic country and assumed to be most favorably disposed toward Catholicism, told the writer that he had occasion to make a study as to the number of Catholic priests in that country who would eagerly retire from the priesthood if they were only assured of a fair living elsewhere. He was amazed to discover that the number of such priests approximated 5,000. He further said that he had so many appeals from priests asking for counsel and help in their desire to leave the church that he had found it necessary to order his servant to refuse admission to any callers in clerical dress save by appointment. He added that, even so, priests in civilian dress succeeded in getting past his door. It is, of course, possible that a Protestant clergyman in an overwhelmingly Catholic country, like a Catholic priest in an overwhelmingly

Protestant country, may unconsciously become prejudiced or fall too easily into the habit of startling statements.

In seeking to ascertain some of the reasons for this reported discontent of the Catholic clergy on the continent of Europe, I reached the conclusion that the unrest was due in part to economic conditions. The average Latin and Slavic country priest lives a life of grinding poverty, yet sees his superiors and his brother city priests living in what appears to him to be comparative luxury.

Then, too, not a few, having entered into illicit relations with women and having become fond of them, wish to legitimize their union and their children, which of course is impossible so long as they remain in the priesthood. A not inconsiderable number state that they find the yoke of celibacy too difficult to bear, that they committed themselves to the priesthood before they fully appreciated its full implication.

Other priests grieve because of disciplinary measures affecting them and seek escape from the rigid exaction of bishop and archbishop. There are also those who are doctrinally unsettled and who hope that they might find peace either out of active priesthood or in some other communion.

The significant fact is, however, that the Catholic Church, whether in the Old World or the New, is committed to the principle of celibacy. It is possible that in the development of history exceptions will continue to be made to meet preëxistent conditions, but there is little likelihood, so far as the eye of man can see, that the church will ever abrogate this discipline which she esteems as, humanly speaking, one of the mighty pillars on which rests the great structure of her militant activity.

CHAPTER VI

THE CHURCH AND BIRTH CONTROL

IN ESTIMATING the prospects of the Roman Church, there is one circumstance regarding the celibacy of the clergy which cannot be wholly overlooked. The more strictly the rule is enforced, the greater is the loss of children to the next generation.

In the *Philippine Observer* for March, 1926, Henry Strong Huntington, formerly on the staff of *Christian Work*, discussed the contribution made by a married clergy to the welfare of the race. He said:

We have all been hearing lately about the records of ministers' sons: how it took forty-eight thousand workmen's families of 1870 to produce one person in *Who's Who* in 1924; five thousand skilled workmen's families; three thousand farmers' families; a thousand business men's families; almost as many physicians; but it took only twenty-four ministers' families to produce one. In some denominations, it took less than ten families.

Celibacy is thus a two-edged weapon. Surely it cuts off future generations of the highest possible quality. Irrespective of creeds, the clergy with the cradle are of more value to posterity.

It is thus remarkable that the church which enforces celibacy on the clergy should be the church which, more firmly than any other, opposes birth control among the laity. About the attitude of the church, there is here no room whatever for doubt. In the *Ecclesiastical Review* for July, 1929, the Rev. Henry Davis, S.J., alluded to certain recorded

precedents. In 1851, the Holy Office declared that birth control is contrary to the natural law and that the use of instruments preventing conception was intrinsically evil. In 1588, there was a formal pronouncement on the subject by Pope Sixtus V. In 1886 and in 1916 the *Pœnitentiaria* declared that a penitent refusing to abstain from the practices of birth prevention may not be absolved, and that one who is reasonably suspected of being an addict to this practice must be instructed and admonished.

The National Catholic Welfare Conference has issued a leaflet in which the Rev. John A. Ryan, Professor of Moral Theology at the Catholic University of America, states, "the moral theologians are unanimous in declaring that all methods of birth control are morally wrong."

In a pastoral letter of the archbishops and bishops of Scotland in Lent, 1927, these impressive words are found:

The Catholic Church which, as you know, is infallible in her teaching on faith and morals, and which even now non-Catholics must admit is the greatest moral force in the world, she, with full knowledge of all that is implied in the practice of birth control, teaches now as she has ever taught, that it is a grave sin, separating us from the friendship of God, and rendering us liable to eternal punishment.

In the words of Dr. Thomas M. O'Leary, Bishop of Springfield, Mass., the church considers that birth control is "the deliberate frustration of a natural act which might have issued in a new life; this is an unnatural crime, akin in malice, to murder."

In answer to those who hold that birth prevention may be justified if its practice will save those being born who would come into the world maimed and disfigured, the Catholic Church teaches that "it is better to be born maimed and tainted than not

to have been born at all." Cardinal Hayes, of New York, expressed something of the same thought when he said:

Children troop down from Heaven because God wills it. . . . He blesses at will some homes with many, others with few or none at all. They come in the one way ordained by His wisdom. Woe to those who degrade, pervert or do violence to the law of Nature as fixed by the eternal decrees of God Himself. Even though some little angels in the flesh, through the moral, mental, or physical deformities of the parents, may appear to the eye hideous, misshaped, a blot on civilized society, we must not lose sight of this Christian thought, that under and within such visible malformation there lives an immortal soul to be saved and glorified for all eternity among the blessed in Heaven.

There is, of course, a clear distinction between the limitation of families and birth control by artificial means. The popular impression is that the church encourages wives to bear children, and indeed insists on this obligation, but the official organ of Cardinal Mundelein, of Chicago, the *New World*, June 7, 1929, denies such an idea. It declares, "The Church never said that people must have large families."

On January 6, 1929, *Our Sunday Visitor*, of which Bishop Noll is editor, explains that "birth control is legitimate when the means are legitimate but the only legitimate means is self-control." And again, "Surely no parents are obliged to have children but they may not practice mutual onanism in order not to have them."

Father Conway, the nationally known Paulist priest, writing in the *Catholic World* for November, 1928, says:

Non-Catholics often misunderstand our position on birth control for they seem to believe that Catholic married cou-

ples are bound to have children to the mother's capacity. This is not our teaching. It is perfectly ethical to limit the family if the method used is self-control by abstinence and continence.

There is, then, one form of birth control, continence, which the church commends, provided both persons involved are in agreement as to its adoption. But this method is not without its difficulties, as was indicated by Father John A. Ryan in the *Survey* for March 4, 1915, where he said, "The Church does not positively and generally recommend this sort of restriction . . . because she knows that the practice of conjugal abstinence will probably not be readily adopted nor chastely followed by the majority of married couples."

An organ of the Paulist Fathers, the *Missionary*, for December, 1925, answers an inquiry as to whether birth control is always criminal as follows:

There is nothing wrong in a couple getting married on the understanding of living as brother and sister for any length of time. . . . What the Church will not allow because it cannot is an interference with the ordinary course of nature. . . . It is always a mortal sin, just as murder is.

The papal encyclical, *Casti Connubii* ("Of Chaste Wedlock"), a document of 16,000 words, issued early in 1931, received world-wide attention. Not only did great secular dailies publish it in full, but for the first time in American church history a group of diocesan and other Catholic journals arranged jointly for an authorized cabled transcript. Surely when the Holy Father takes time from his multitudinous and pressing duties to warn the faithful anew of the perils of mixed marriages and birth control all cannot be well in Zion.

The Vatican is not accustomed to expending en-

ergy in attacking men of straw. It is only when the faithful are threatened that the voice of Peter rings out to all the continents and to the islands of the sea. If mixed marriages strengthened rather than weakened the Catholic Church, if birth control was merely an academic theory among her flock, would this impressive document have been necessary? Would Pius XI summon his Christian warriors to battle against shadows?

There is another method of birth limitation of which under certain conditions the church does not disapprove. Canon De Smet, in his *Betrothment and Marriage*, under the heading of "The Duty of the Confessor," informs us that according to the reply of the Sacred Pœnitentiaria of the 16th of June, in 1880, "It may sometimes be cautiously suggested to the penitent to make use of marriage only *tempus ageneseos* but this advice must not be given indiscriminately nor as a certain means for avoiding fecundation."

The Right Rev. Monsignor Brown, at a hearing before the National Birth Rate Commission in London in 1916, was asked these questions:

Q. On the other hand, "times and seasons" are permitted?

A. Yes.

Q. Since the object is to prevent having children, is it logical to permit "times and seasons" and refuse anti-conceptual means?

A. You have to take the general principle that people are not bound to exercise marital rights at any particular time, but must exercise them in the natural way. In using the safe period they are exercising them and as there is a possible chance of conception, we cannot say that the end of procreation is absolutely excluded, since they perform an act which tends to, and can produce that end. I think that is the only answer I can offer.

In the *Ecclesiastical Review* for October, 1928, Dr. John A. Ryan, writing on birth control, says in substance that those who confine relations to the intermenstrual period attempt to defeat the primary end of marriage, namely, generation. Father Davis, S.J., of Heythrop College, Oxon, England, makes this comment: "Yet the same is not condemned by the moralists."

Dr. H. G. Sutherland, whose book on birth control is to be found on sale at Catholic bookstores in England and the United States, writing from the viewpoint of the church, comments that the restriction of marital relations to certain periods, which restriction the married may lawfully practice, is as efficacious in limiting the size of a family as are artificial methods of birth control.

The Catholic Church recommends prayer to her faithful as an aid in solving the problem of family limitation. In answer to an inquiry as to whether it would be a sin to pray God not to send more children into an already large family burdened with poverty and want, this answer appeared in several prominent journals, "Under such circumstances it would be perfectly right to so pray but one must be careful that he do no wrong in order that he may not have more children."

The attitude of the church on birth control is thus clear and emphatic. Indeed, it would be impossible to overestimate the vital bearing this question has on the probability of the winning of America by the Catholic Church. If Catholicism remains free from voluntary birth control and contraceptive methods, while on the other hand non-Catholics become increasingly addicted to their use, then the day of supremacy for the ancient church seems not only assured, but not far remote.

This aspect of the question is, beyond doubt, in

the minds of thoughtful citizens whether they be Catholic or Protestant. For instance, the Roman Church has been criticized for attempting to enforce her principles, not only on her own people, but on the nation as a whole. What has been the answer of her publicists to this suggestion? On June 29, 1929, the *Bulletin*, published by the Catholic Laymen's Association of Georgia, insisted that, in this matter, the church has assumed "a most unselfish as well as a moral position." It argued:

If the Catholic Church had only its own interests in mind it could view this situation with complacency while laboring against the evil in its own ranks. With the non-Catholic birth rate falling and its own retaining its level, it would only be a question of time before Catholics would outnumber all others in these United States. But the Catholic Church raises its voice in warning to all, whether of her fold or not.

The official organ of an important diocese makes the statement:

If the Catholic Church hoped to become supreme in this country, all that is necessary would be to remain silent on this present piece of legislation and permit the descendants of Luther, Knox, Wesley, *et al*, to die out in the course of a very few generations.

A multiplying Catholicism and a declining Protestantism thus loom in the possible future, and over the prospects many Catholics are optimistic. A Jesuit monthly,—*Queen's Work*—for August, 1926, referring to conditions in England, states that the birth rate of Catholic families is twice that of all the rest of the population and that as other creeds automatically come to a standstill (presumably through birth control) the Catholic population continues to grow.

The official organ of the diocese of Buffalo—*Catholic Union and Times*—states:

Our attitude is this: neither by papal intrigue nor by hierarchical maneuvering, but by natural and divine law it must come about that a Catholic will be President of these United States. By the laws, that is of biology and sociology, by the laws of natural increase, a numerical increment among those who do as God ordained and refrain from diabolical birth control will decide the question. The first Catholic President may be an Italian, a Slav, a German or an Irishman by descent. These are the races untainted by the paganism of Protestant family ethics and they are certain to prevail.

On a later date, March 7, 1929, the same journal says:

Birth control will never seriously affect the Catholic population because the confessional is a stronger weapon against the practice of birth control than all the legislation favorable to it that may be placed upon the statute books.

On July 23, 1925, the *Western and Sunday Watchman* of St. Louis, in an editorial entitled "Making America Catholic," refers to the reported higher birth rate among foreign-born than native-born Americans, and makes this comment:

The whole horrid truth is that the native American stock is dying from race suicide. The nasty Doctors can write you an obituary. . . . The higher birth rate among Catholics will soon make America Catholic. Our separate brethren are helpless. They dare not institute a campaign against those who carry out the Scriptural injunction to increase and multiply. It surpasseth understanding how some American women have a holy horror of a child. They can fondle a bleary-eyed pup, but a baby—it gives them the creeps.

The official organ of the diocese of Denver, the *Denver Catholic Register* for May 20, 1926, sees not only the United States but Canada being con-

verted through the freedom of Catholic people—more especially French Canadians—from birth control. We read:

Several generations will make a tremendous change in the world because of the spread of birth control. . . . Large sections of America will become predominantly Catholic by the birth route. New England has already made the change in some neighborhoods. . . . The French part of Canada is spreading amazingly in population owing to its lack of artificial birth control. The French Canadians are likely before many generations to be the predominant force in North America. The reconversion of the civilized world to one Church may come about chiefly through our non-impeding of the laws of nature.

Yet is this the whole story? It is true that the Central Conference of American Rabbis in convention in Detroit during June, 1929, passed a resolution recognizing birth control as a method of coping with social problems, and recommending that the program of the next conference provide further discussion on this question. The Universalist General Convention, meeting in Washington in October, 1929, has also passed resolutions recommending the repeal of laws interfering with the prescription of contraception and favoring the establishment of birth control clinics wherever legally possible.

But the Catholic Church does not stand alone in her opposition to voluntary birth control. Many Protestants, cleric and lay, endorse her attitude and share her protest. On October 20, 1925, at the triennial General Convention of the Protestant Episcopal Church of the United States, the House of Bishops unanimously adopted a resolution, quoting with approval the declaration of the latest Lambeth Conference on this question. In the spring of 1931, the Federal Council of Churches of Christ in America issued a bulletin in which it gave qualified

approval of birth control. There was, however, a dissenting minority and it should be remembered that the committee was speaking only for itself and not officially for Protestantism.

Also, Catholic writers are not unanimous in their view of what is happening. The church condemns birth control. But do all of the faithful obey the church? That is the real question.

That the way is beset with difficulties is indicated by Father Martindale of England, who is quoted by Dr. E. Boyd Barrett in his book, *While Peter Sleeps*, as having said:

I think that the frightful—I repeat, the frightful—burden rightly laid on the average Catholic citizen by way of the Catholic doctrine concerning birth-restriction, tends to break down the allegiance of thousands whose shoulders are not exceptionally strong. I should not be in the least surprised to see, in a century, no Catholic country anywhere left, but strong, self-conscious suffering Catholic minorities in every country.

On October 4, 1928, the *Echo*, in Buffalo, stated:

Here our annual leakage is so great and birth control so prevalent among Catholics that the total Catholic population remains almost stationary, in spite of a large yearly influx of European immigrants who come to us as Catholics. If normal Catholic families were reared in America and our excessive leakage could be reduced, America would long since have been largely Catholic.

On August 23, 1928, the same journal put it thus:

With Catholics practicing "race suicide" in the same manner and to nearly the same extent as non-Catholics, we really do not see why Protestants need fear a predominance of Catholicism in this country in fifty or a hundred, nay, for that matter, in a thousand years.

In the Catholic press there is much writing of the same kind. We read of "the plague" spreading, of priests heroically combating it, of the Poles being affected by it, of the older Catholics wiping themselves out, and so on.

Even more impressive are citations from journals published for the Catholic clergy. On the pages of these magazines clerics speak with frankness. Since they are read almost wholly by clerics there is little danger of scandalizing the laity. Facts pleasant or unpleasant are faced, weaknesses and perils considered. I do not recall having seen in any clerical journal a single sanguine statement regarding Catholic freedom from birth control. It seems as if this optimism is confined to diocesan and other papers printed primarily for the laity.

A letter from a missionary priest appeared in the *Homiletic and Pastoral Review* for August, 1928. He wrote concerning conditions as he had found them in New England, and referring to voluntary birth control as "the Yankee trick," he said:

This trick spread among our people through mixed marriages. The mixed-marriage Catholics had Protestant husbands who would not conceive, and [sic] the Catholic wife got by on the principle that she could not do otherwise. Catholic women took umbrage at seeing these two-children, mixed-marriage women get by, and the devil was loose. Now it is universal and we have the mixed-marriage Catholics to thank for this.

Another indication as to conditions may be found in the reports of those doing special research in this field and of birth control clinics located in the larger cities. In his book on companionate marriage Judge Lindsey, for instance, states that of the women applying for information regarding birth control at the Denver clinic, one-third are Protestant, one-third Jewish, and one-third Catholic.

One of the clinics operated by the Illinois Birth Control League in Chicago gave advice to 500 persons during the first ten months of its existence. Of this number 252 were native Americans, 58 were Poles, 42 Jews, 35 Germans, 26 Negroes, 15 Bohemians, 44 Italians, 11 Swedes, and smaller numbers of other nationalities. The religious affiliations of these women were: Protestant 304, Catholic 147, Jewish 46, and Orthodox Catholic 3.

The report of the Clinical Research Department of the American Birth Control League of New York City for 1925 indicates counsel given to 1,655 different women. Of this number 642, or 38.8 per cent, were Protestant; 539, or 32.6 per cent, were Jewish; and 434, or 26.2 per cent, were Catholic.

In the journal of the American Medical Association Dr. Frederick C. Holden, a non-Catholic, writing on "Gynecology and Foreign Governments," touched upon the question of the Catholic Church and birth control when he said:

As to the ruling of the Church in Roman Catholic countries, inquiry of leading professors of gynecology, hygiene, dermatology, syphilis, and forensic medicine, brought out the general response that such prohibition did not affect the majority, who were impatient of domination by the Church in this private matter. Intelligent church women reported that since the choice among their friends was between obedience to direction by a priest, which would drive the husband to other women, and disobedience with retention of the husband, the outcome could not be a matter of doubt. "In this question the confessional is a serious bar only to the ultra-religious. You do not suppose," said an Italian diplomat, "that the Catholic Church has the authority in Europe which I observed in America on such questions?"

Even in Italy where the Pope and Mussolini alike have waged a valiant warfare for many *bambinos*, families are steadily shrinking and, according to an

outstanding Italian who was referred to in a recent issue of the New York *Telegram*, the birth control movement is now spreading over that nation. Persistent efforts have been made to encourage large families. As quoted in the New York *Evening Post* for May 3, 1927, Mussolini in a message to his Minister of Public Works wrote, "Urbanism is assuming disquieting proportions. The birth rate has fallen from 32 to 27 per cent in some provinces, being already inferior to that of France. It is necessary to ruralize Italy even if the process takes half a century."

Italian births during the first eleven months of 1927 were 21,000 fewer than those of 1926, and 38,000 fewer than those of 1925, while they were 56,000 fewer than in 1924. Every effort is being made to remedy this decrease. A tax on bachelors has been passed. The government has issued severe regulations against all Malthusian propaganda, and a plan has been carefully considered to grant exemption from payment of taxes to those who have ten dependent children, or who have had not less than twelve children of whom six are living and dependent. Speaking of the present European tendency, the *Tablet* for April 23, 1927, refers to the statement of a commentator that "Nature hates a vacuum, and Asia, resuming her march, will swarm over to fill the void." According to the *Echo* for July 25, 1929,

Fear is expressed that the decadence which has been manifested in France should also overtake Italy. It is humiliating for us Catholics that two soi-disant Catholic nations should be marching at the head of the race suicide procession in Europe.

While, then, it is certainly true that the church is fighting birth control, we cannot say without

further examination whether the fight is resulting in a defeat or a victory. Two factors in the situation should be noted especially. First, there is the allegation that, in the United States, the practice is spread among Catholics by means of the mixed marriages with Protestants. To mixed marriages we shall immediately devote attention. Second, there is Mussolini's remark about urbanizing the population of Italy. Here also we have an element in the calculation affecting the United States, the importance of which cannot be overestimated.

MIXED MARRIAGES

IN EXAMINING the vital statistics of the Roman Church, it must be remembered that in the United States and in many other countries she is in contact with families which do not bow to her authority. The Catholic and the non-Catholic are bound to meet as fellow citizens and as neighbors. Especially is this true of the boys and girls. In schools and colleges, the system of coeducation throws them together and there is no accounting for mutual attractions, which may lead to courtship and marriage. The Catholic does not always marry a Catholic nor does the Protestant always marry a Protestant.

From the ecclesiastical standpoint, the problem that here arises requires a word or two of explanation. It is, indeed, by no means as simple as we are apt to suppose. In dealing earlier with the enumeration of the religious bodies in the United States, I pointed out that a child, born and baptized a Catholic, was held to be a Catholic for the rest of his life and so subject to the authority of the church. But that is not quite the whole story. There is another and surprising fact to be added.

Some readers of this book may not be aware that the rite of baptism, even if it be administered by a Protestant on a Protestant, is regarded as valid by a Catholic. Any immersion or sprinkling with water, accompanied by the formula "I baptize thee in the name of the Father, and of the Son and of the Holy Ghost" is held to be a full and sufficient sacrament. Indeed, such a rite, though Protestant

throughout, is held by the Roman Church to result in the baptized person becoming a Catholic.

This may seem scarcely credible but, in fact, there is no doubt whatever about it. "Everyone who has been baptized," wrote Pius IX to the Emperor of Prussia in 1873, "belongs in some way or other—which to define more precisely would be here out of place—belongs, I say, to the Pope."

In his pamphlet, *How to Become a Catholic*, the Very Rev. George M. Searle, of the Paulist Fathers, makes this statement:

Baptism is the gate opening into the one fold of Christ. It does not and cannot open into anything else; so, if the minister baptized you with the right form and in the right way, as described just now, he did not make you an Episcopalian, or a Presbyterian, but he *did* make you a Catholic; though, of course, you may have been brought up to think that the Catholic Church was not the true Church of Christ at all.

So, if you were baptized, as is generally the case, in infancy, you became (if the ceremony was rightly performed) a little Catholic immediately. Just as much so as if you had been taken to the Catholic Church and baptized by the priest.

In her marriage laws, therefore, the church draws a clear distinction between persons who are baptized or not baptized. If a Catholic is united with a baptized non-Catholic, it is a "mixed marriage." If a Catholic marries an unbaptized person, it is classified as a "disparity of cult."

It is with the mixed marriage that we are here chiefly concerned. Few Catholics are united with Jews, Quakers or persons of other religions, not subject to baptism. It is marriages between Catholics and members of the usual Protestant denominations that affect the statistics of the Roman Church.

The assumption that baptism, even when adminis-

tered by Protestants, makes the baptized person, not only a Christian but a Catholic Christian, results in an important corollary. A Protestant is not a person outside the church. He is a rebel within her fold. As such he is under her authority. In the reception of a convert to the Catholic Church the priest, seated, pronounces the absolution from excommunication in terms thus quoted by the Paulist Fathers:

By the authority of the Apostolic See, committed to me for this purpose, I absolve thee from the bonds of excommunication which (perhaps) thou hast incurred, and restore thee to the holy Sacraments of the Church, to the communion and fellowship of the faithful. In the name of the Father and of the Son and of the Holy Ghost. Amen.

This is usually followed by a slight penance, such as the recital of a prayer or the visit to a church. This removal of excommunication is evidently based on the assumption that the person being received into the church was already a Catholic, however Protestant his relationship, who for the sin of heresy had become excommunicated *ipso facto*.

The authority over baptized Protestants, claimed by the Roman Church, is applied to the rite of marriage. In his book, *Marriage Process*, Father S. B. Smith says:

The marriages of baptized Protestants are, as we have shown, sacraments just like those of Catholics. Consequently the marriages of Protestants fall under the jurisdiction of the Catholic Church in the same manner as those of Catholics. For by baptism Protestants become members of the true Church—the Catholic Church, hence the mark of baptism remains forever in the soul. Hence they remain always subject to the authority of the Church, notwithstanding their separation from her, just as a number of citizens rebelling against the legitimate government do not thereby gain exemption from its authority. . . . Consequently, all

marriages of Protestants with each other, or with a Catholic, which are contracted with a diriment impediment, are null and void, and when brought to the cognizance of the Church must either be annulled or rendered valid.

In his *Marriage and New Code of Canon Law*, Father Henry Ayrinhac, President of St. Paul's Seminary, states that "the Church claims full, independent, exclusive power over the marriage of all baptized persons. By Baptism men become her subjects, whether willing or not."

In the exercise of her authority, so claimed, the Roman Church has laid down her own laws in respect of Protestant marriages. Though there is a more or less widespread misconception to the contrary, she acknowledges the validity and sacramental character of marriages between two Protestants. The code of Canon Law, canon 1099, declares, "Non-Catholics, whether baptized or unbaptized, who have never become converts to the Catholic Church are never bound to observe the Catholic form of marriage when they contract among themselves." Thus this canon clearly states that Protestants becoming Catholics need not be remarried. In other words, two Protestants, if married by a Protestant, are, according to the Roman Church, validly married.

When, however, a Protestant marries a Catholic, the church lays down conditions and unless these conditions are complied with the marriage is not valid. These conditions deserve a careful scrutiny.

Before Easter, 1908, Catholic marriage laws regarding mixed marriages might be described as flexible, but with the issuance of the famous *Ne Temere* decree of Pius X on that day, the rules became strict and rigid throughout the world, save in Germany and one or two other countries where, be-

cause of the opposition of the governments, this papal decree was never promulgated.

The substantial fact about the *Ne Temere* decree is that it requires the parties in a mixed marriage to submit to the services of a Roman priest. In the eyes of the church, no other celebration of a mixed marriage is held to be valid. In his booklet, *How to Get Married*, Father John A. Schmitt puts the point quite clearly:

It may be well to remark here that since the nineteenth day of April, 1908, if any Catholic goes through a marriage ceremony before anyone but a priest, it is not considered as a real marriage by the Church. Such people simply live in concubinage and their offspring are illegitimate.

It was against this ecclesiastical rule that Germany protested, and in that country mixed marriages performed without the presence of the parish priest may still be valid in the eyes of the church, even though at times sinful and illicit.

It is thus a grievous sin for a Roman Catholic to be married, even to a Protestant, except by a priest. If the ceremony should be performed by a justice of the peace, the offense is sufficiently grave. But it is a far graver offense to have it performed by a Protestant clergyman. In the *Catholic Transcript*, of Hartford, for May 14, 1925, we read:

This can never be tolerated. For the parties to approach a non-Catholic minister, as such, and ask and obtain from him the nuptial blessing is tantamount to acknowledging him as a lawful minister of Christ, and approving and professing a heretical form of worship.

In the first place it involves an act of willful disobedience against the law of the church, while in the second place, in addition to this sin, it gives

formal recognition to heresy—a heinous offense, bringing not only punishment for sin but the added and dreaded penalty of excommunication. The canon law of the church on this matter is:

Excommunication is incurred by Catholics who contract marriage before a non-Catholic minister in violation of the prohibition of Canon 1063. . . . This Canon is, "Catholics are forbidden either before or after the Catholic wedding to approach either in person or by proxy a non-Catholic minister as minister of religion, to give or renew the matrimonial consent."

The stipulation that a mixed marriage must be celebrated by a priest is no mere formality, for the services of a priest can only be obtained on certain conditions. The Catholic, contemplating such a marriage, is thus faced by a dilemma. Either he or she must submit to the terms of the church and so obtain a priest, or face the consequences of mortal sin. In his pamphlet on mixed marriages entitled, *Mollie's Mistake*, Father Book puts it thus:

It means that no Catholic priest could or would perform the ceremony without a dispensation from his Ordinary, that a marriage before a squire or preacher would be unmitigated adultery, and that even on the death-bed the sin could not be forgiven unless the one be separated from the other, or unless, with the Bishop's approbation, the marriage is revalidated.

"If a Catholic is married outside the church, how can he be saved?" This question was asked of the *Catholic Sun*, and on April 19, 1928, received the answer:

The only possible condition under which such a person could be saved would be through repentance for the grievous sin he has committed and to quit living with the person with whom he is living, although not married.

What, then, are the conditions of the church affecting a mixed marriage? In the United States they include a promise by the non-Catholic party not to interfere with the Catholic party's religious belief or practice of religious duties, and that all children of both sexes born of the marriage shall be baptized in the Catholic Church and carefully brought up in the knowledge and practice of the Catholic religion. The Catholic party to a mixed marriage makes the same promise with regard to the children, and further promises that the marriage in the Catholic Church "shall not be preceded nor followed by any other religious marriage ceremony."

In certain dioceses, as for example Denver, Omaha, Rochester, and the entire Province of Milwaukee, a further requirement has been added and the non-Catholic party must take a course of instruction in Catholic doctrine before a dispensation will be granted. The Bishop of Rochester established the rule that such a non-Catholic must receive a minimum of six hours of instruction, either at one sitting or spread over a period of days or weeks. A short course in Catholic doctrine for non-Catholics intending marriage with Catholics has been prepared by Father Durward and covers the principal tenets of the church.

The fact is that, conditions or no conditions, the church is inexorably opposed to mixed marriages. In his encyclical letter, *Arcanum Divinæ*, February 10, 1860, Pope Leo XIII says:

Care also must be taken that they do not easily enter into marriage with those who are not Catholics; for when minds do not agree as to the observances of religion, it is scarcely possible to hope for agreement in other things. Other reasons also proving that persons should turn with dread from such marriages are chiefly these: that they give occasion to forbidden association and communion in reli-

gious matters; endanger the faith of the Catholic partner; are a hindrance to the proper education of the children; and often lead to a mix-up of truth and falsehood, and to the belief that all religions are equally good.

Turning to the New Canon Law we find:

The Church forbids most severely and in all countries, marriages between a Catholic and a heretic or schismatic. If there is danger of perversion for the Catholic party and offspring, such marriage is also forbidden by the divine law.

Naturally the American episcopacy has reiterated these commands. The Third Plenary Council of Baltimore, held in 1884, made the following statement:

The Church has always been opposed to marriages between Catholics and non-Catholics, first because of the shameful opinion in divine things, and second, because of the very grave danger there is in such marriages either of loss of faith to the Catholic party, or a wrong bringing up of the children that may be born.

Although the church sets her face sternly against mixed marriages, under certain conditions she grants dispensations. In general sixteen categories of causes for dispensation are given in textbooks, although the decision as to the sufficiency of the cause in any particular case is subject to the determination of the dispensing authority, the bishop or his accredited representative.

Among causes for dispensation are the following given by De Smet:

(a) If a non-Catholic prince, giving the required guarantees, wishes to marry a Catholic and there is reason to hope that great advantages will accrue therefrom to the Catholic religion; (b) if there is a probable hope that a non-Catholic family inclined toward the true faith will re-

turn to the Church through a mixed marriage; (c) if a mixed marriage is the only means by which children already born of another mixed marriage may be brought up in the true religion; (d) if great scandals, defamations, pregnancy, or other matters (e. g., marriage before a heretical minister), are in question and the only means of avoiding them is a mixed marriage.

De Smet says further :

Nevertheless at the present time Rome does not refuse to admit causes of a private kind, such as advancing years, restricted choice, due to the character of neighborhood, and the like; if taken separately they are insufficient; it yet takes them into account when there are several of them or when certain circumstances give them a special importance.

Dispensations are only granted when the parties involved give written guarantees. An instruction from the Secretary of State of the Vatican issued to all bishops and local ordinaries in 1858, said, "These guarantees may never be remitted or dispensed from, as they are based on the natural and divine law itself." A Catholic writer adds that "they are required even when the civil law forbids them."

Even after a dispensation has been granted, the ceremony of a mixed marriage is shorn of the splendor and beauty of a similar ceremony between Catholics. Bans are not read in advance. To quote from Kinkead's *Explanation of the Baltimore Catechism of Christian Doctrine*, which carries on its front pages the formal approval of one cardinal, five archbishops, nineteen bishops, and one vicar apostolic:

The Church shows its great displeasure when Catholics do not keep its laws but marry persons not of their own religion. At a mixed marriage the Catholic cannot be married in the Church nor even in the sacristy; the priest can-

not wear a surplice or stole or any of the sacred vestments of the Church; he cannot use holy water, or the sign of the cross; he cannot bless the ring or even use the Church's language—Latin. Everything is done in the coldest manner to remind Catholics that they are doing what is displeasing to their mother, the Church.

It should be added that under exceptional circumstances, when their omission would involve the church in even greater evil, certain of these ceremonies are permitted. It is within the power of the bishop to determine as to the relative evils involved and what, if any, concessions may be granted. Under no circumstances, however, may the nuptial mass be said or sung.

De Smet states that in England it is the custom to permit a more generous use of church rites in a mixed marriage than in the United States, though even there the cope may not be worn, there may be no special adornment of the sanctuary, the altar candles may not be lighted, and the contracting parties may not enter the sanctuary.

The opposition of the church to mixed marriages is understandable enough. Here and there, the church may gain thereby in numbers. Yet conversions of convenience are not quite the same as conversions of conviction. In any event, there are not only gains but losses. It is, indeed, by means of a glance at conditions in several countries that an idea of these losses may be obtained.

The Cologne correspondent of the News Bureau of the National Catholic Welfare Conference, which supplies material to about one hundred church papers, writing from Germany, dwells upon the seriousness of the mixed marriage problem in that country. He calls attention to the fact that although there were only 46,205 such marriages in 1910, the number had risen to 75,270 in 1921. He says that

"of every 100 Catholics married, 13.4 per cent took non-Catholic spouses in 1910, while 16 per cent did so in 1921," and he adds that "nearly half a million Catholics solemnized mixed marriages in the years 1914 to 1921." In October, 1926, this correspondent reports Bishop Schreiber, of Meissen, as having said in a public declaration that "statistics show that every year mixed marriages are causing the loss of more than 40,000 children to Catholicism." In 1927 this correspondent gives a picture of the steadily increasing number of mixed marriages in the Rhineland and Westphalia, and calls attention to the fact that the lowering of the birth rate is greatest in marriages of this character.

Le XXIème Siècle (The Twentieth Century) for February 8, 1912, gives statistics for Württemberg:

Out of a total of 1,464 mixed marriages, 819 were celebrated in the presence of a Protestant clergyman, 255 were merely civil, 416 in the Catholic rite. Out of a total of 3,526 sons of mixed marriages, 2,131 were brought up Protestants, 388 were not baptized, 1,164 were brought up Catholics.

In Holland—so we read in the *True Voice* for June 11, 1926—there were during the year 1925 in the city of Haarlem 111 mixed marriages as compared with 181 marriages in which both contracting parties were Catholics. This leads the *Nieuwe Haarlemsche Courante* to write:

We keep on losing ground. It might be worse, of course, and it is worse in the larger cities of The Hague, Rotterdam, and Amsterdam, with percentages, respectively, of 40, 50 and 60 mixed marriages. We can never, therefore, point with too much insistence to this cancer of the section of our land with a mixed population.

It appears that among the records of the registrar's office in Haarlem were items to the effect that

there had been 699 births from Catholic and from mixed marriages. Of the 497 births from Catholic parents on both sides, all but eleven children were baptized in the church, while of the 202 births from mixed marriages only 61 children received Catholic baptism, involving a loss of 70 per cent to the church.

In view of these circumstances, one does not wonder that, according to the *Echo* for February 3, 1927, the Bishop of Haarlem, within whose diocese are the important cities of Amsterdam, Rotterdam, Leyden, Schiedam and The Hague, has ordered three "Hail Marys" to be said at all Masses on Sundays and feast days "to obtain from God through the intercession of the Most Holy Virgin Mary, preservation from all mixed courtships and marriages."

In Switzerland, according to the correspondent of the National Catholic Welfare Conference News Bureau (December, 1924), mixed marriage have now attained a ratio of a little more than one to four, compared with marriages where both contracting parties are Catholics. According to Swiss census figures recently made available, there have been 208,504 Catholic marriages compared with 65,971 in which one party was Catholic and the other non-Catholic.

In Scotland, according to the *Daily American Tribune* for March 5, 1925, the situation has become so serious that Archbishop Macintosh of Glasgow, has issued stringent rules to the effect that when Catholics have so far forgotten themselves as to be married otherwise than by the priest, thenceforth no pastor shall seek them in that diocese, and adds, "Some may again desire their offspring to be baptized. Their offspring may not be baptized except in the serious case of danger of death."

Bishop Dunn, of Nottingham, England, is reported by the *Catholic Transcript* for May 1, 1924, to have stated that in his diocese "there were 315 mixed marriages the preceding year as against only 228 Catholic ones," with the result that he declares himself no longer prepared to grant easy dispensations.

In England a recent survey made of the Liverpool archdiocese by the late Archbishop Keating, covering the five years preceding 1927, resulted in what an outstanding English Catholic weekly terms "a very black record." According to the *Catholic Universe*, of London, for December 9, 1927, 14,000 mixed marriages had taken place in this archdiocese within the period covered. Of the 14,000 Protestants involved only 1,322 had become Catholics, while of the 14,000 Catholics, 2,255 apostatized from Catholicity. In 10,386 cases, so far as he was able to learn, the union continued mixed to the end. The archbishop reported that returns with regard to the children of mixed unions were somewhat better, but that "7,872 children have been totally lost to the Church."

It will thus come as no surprise if I add that, in the United States also, responsible Catholic opinion seems to be unanimous that mixed marriages are a danger to the church. The *Buffalo Echo* for April 29, 1926, quotes a Catholic bishop as saying, "Experience shows that mixed marriages, as a rule, result in an immediate weakening of faith, and lead ultimately in three or four generations at most, to its entire destruction."

In writing to the *Homiletic and Pastoral Review* for June, 1928, Bishop Dunn, of the archdiocese of New York, said, "To my mind, the strict adherence to the laws of the Church would in a great

measure stop the tremendous leakage that is going on throughout the country."

Bishop Gercke, of the diocese of Tucson, Ariz., writing to the same magazine a month later, said:

From the experience which I have had in dealing with this problem, I am persuaded that the mixed marriage is one of the most fertile sources to which we may trace the great loss of souls to the Church in this country. I could give a long list of families whose Catholicity was lost because of this evil.

Archbishop McNicholas, of Cincinnati, recently said that "the number of such marriages taking place in this archdiocese is simply shocking," and speaking in St. Joseph's Cathedral in Wheeling, W. Va., Bishop J. J. Swint declared that "Statistics show that nine out of every ten mixed marriages prove disastrous to the Catholic party, the church suffering an especially great loss in the children, to many of whom it means a complete loss of faith."

Following the publication in America of the startling survey of the Liverpool archdiocese made by Archbishop Keating, the comments in many American Catholic papers were quite candid. The *Catholic Standard and Times*, of Philadelphia (December 10, 1927), said:

The appalling story of apostasy and loss caused by mixed marriages in England and Germany, as published in this paper last week, could doubtless be paralleled by the record in this country, if the necessary figures were available.

That organ of the home mission field, the *Extension Magazine*, for February, 1928, made this comment, "While these figures are for the archdiocese of Liverpool alone, they are fairly representative of the devastating effect of mixed marriages in our own country." The writer adds that

"a steady and enormous leakage has been the cost of this spirit of toleration," and the *Catholic Sun* for November 24, 1927, says:

These statistics which are applicable to any locality justify the stern Catholic attitude toward mixed marriages. . . . They prove that there is not merely danger of losing the faith but *certainly* that one-seventh of all those who contract such marriages *will* lose the faith.

During 1928 Father Woywod, O.F.M., wrote a frank and impressive article on mixed marriages for the *Homiletic and Pastoral Review*. He pointed out the heavy losses the church was suffering through them and called upon her to maintain, whatever the cost, the logic of her theoretical position and absolutely ban them. He recognized the difficulties in the way but maintained firmly that the end sought was worth any sacrifice involved. His striking article brought to the *Review* a large number of letters from priests in all parts of the country telling graphic stories of large losses and, with rare exceptions, supporting his position. These letters may be found complete in the *Homiletic and Pastoral Review* of the spring and summer months of 1928. Only brief excerpts can be given.

One priest says:

Almost every day, however, we hear of some who ought to be Catholics. At present I estimate these "ought to be's" in this parish as over five hundred.

Another speaking out of a wide and varied experience states:

During the last forty years I have been connected with five or six different parishes. . . . In one of them, consisting of 125 families, thirty-two, or about 25 per cent, were marriages of Catholics and Protestants. Of course, the customary promises were made but in the majority of cases

were not kept. . . . Most of the parents and children of these mixed marriages do not go to mass and several of the children were never baptized.

In another parish of more than three hundred families, seventy-five were of mixed marriages and about one-third lived up to the solemn promises they made and signed. The last ten years there have been 184 marriages in a certain parish, forty-seven of them mixed marriages; six of the Protestants of these mixed marriages became converts; five others left their families and, being Protestants, got divorces and married again, while only five or six of the remainder are sending their children to the parish school.

In a study made of the Des Moines, Iowa, diocese, including returns from forty-two parishes, it was learned that over a given period, 1875 to 1925, there had been 2,637 mixed marriages as against 6,606 marriages between Catholics. In this same diocese, in the ten years of 1917 to 1926, there had been 1,329 mixed marriages as against 2,624 where both parties were Catholic.

The Rev. Vitus Stoll in the *Daily American Tribune* for September 16, 1927, summarizes this study in these words:

From the foregoing figures the following conclusions may be drawn: (1) That the mixed marriages in the diocese are now more than 33 per cent of the total, and that they are on the increase. (2) That the percentage of mixed marriages is vastly greater in large cities than in large country parishes. (3) That the number of children in mixed marriages is very low. (4) That more than two-thirds of the mixed marriages are entered into by Catholic girls; in other words, more than twice as many Catholic women enter mixed marriages as do Catholic men.

In a booklet, *Marry Your Own*, by Father Daniel A. Lord, S.J., and issued by the Queen's Work Press of St. Louis, the following statement appears:

Don't you know that the greatest source of fallen-away Catholics is mixed marriages? Look at the South. Why, the McCarthys and O'Reillys and Burnses and Kellys and O'Briens who are filling Protestant pulpits all had Catholic ancestors who married non-Catholics and drifted slowly away. Go into any city in the Union and investigate the leakage from the Church. In nine out of ten cases it's the slow or swift leakage through mixed marriages. The most terrible book ever written against Confession was the work of a man born of a mixed marriage.

This array of facts submitted wholly from Catholic sources does, indeed, seem to justify the opposition of that communion to mixed marriages. A church as well as an individual must take measures essential to the preservation of its life. The Catholic attitude, if one grants its major premises, is wholly logical, though it seems greatly to have weakened the strength of its attitude by too many exceptions and an altogether too easy granting of dispensations. One judges that in the United States at least it does not require very "grave reasons" to secure an episcopal dispensation for a mixed marriage.

In its opposition to unions of this character, the Catholic Church does not stand alone. The Holy Orthodox Church is as rigid and unyielding. The Orthodox Jewish faith regards with extreme horror marriages of this kind. The Jew involved is driven out as an outcast and traitor forever dead to kinfolk, friends, and the body of the faithful. Some Protestant bodies are substantially in agreement with the Catholic position, though few would go so far as Father Schmitt and say, "Let a Catholic marry a Catholic; a Baptist a Baptist; a Methodist a Methodist; a Reformed person another Reformed, and so with the rest."

CHAPTER VIII

THE DECLINING BIRTH RATE

IT IS to be understood that I am dealing here with but one question. I am not concerned with the doctrine of the Roman Church, as such, nor with its discipline, nor with its ecclesiastical claims, but merely with the single question whether its policy, taken as a whole, has resulted in a natural increase or a natural decrease among Catholics in the United States.

Certain factors have been examined closely, and among them mixed marriages and birth control. It is important now to consider what has been the actual result of these factors, so far as it is known, when expressed in vital statistics.

There is a widespread belief that Catholics maintain a higher birth rate than Protestants. In *Scribner's* for October, 1929, a Protestant writer, dwelling upon advantages possessed by the Catholic Church, makes this statement: "Their large families are proverbial. The comparison with the Protestant birth rate is about three to one."

If the Catholic birth rate were really three times the Protestant birth rate, it is obvious that our inquiry would be at an end. Such a disparity would rapidly result in a predominantly Catholic republic. But is the statement justified by the facts?

The strength of Protestantism in the United States is in the rural districts, and of Roman Catholicism in the cities. On general grounds, it would be supposed, then, that the families of Protestants, being rural, would be larger than the families of

Catholics, which are urban, and this conclusion is not disputed by certain Catholic writers.

In *America* for December 1, 1928, Father M. V. Kelly calls attention to two things which he deems unmistakably clear: first, that city families diminish numerically with each succeeding generation, and second, that the immigrants quitting Ireland today are settling in the city rather than the country despite the demonstrable fact that such a choice of location is almost certain to result in smaller families in the future. He further asserts that city families (and city populations tend to extinction, maintaining that students of sociology and biology consider this extinction a scientific fact.

We are thus faced by the question whether, in the race for population, the Catholics are really beating the Protestants. Is it not equally arguable that the non-Catholics—for instance, the highly prolific Mormons of Utah and the mountaineers of Kentucky and North Carolina—may be beating the Catholics?

Throughout the civilized world there is a general tendency toward a decreased birth rate affecting alike, though not always in the same degree, so-called Catholic and Protestant nations. In 1881 Germany recorded 37 births for every 1,000 inhabitants, Italy 36, England 34, Belgium 31, France 25. But since then the French birth rate has fallen to 18, the Belgian to 28, the Italian to 27, the German to 20, and the English to only 17. On the other hand, in Eastern Europe the rate continues high, for Serbia has 40 births for every 1,000 of her population, and Hungary 50.

How fares it with the United States? The general tendency is downward. In 1915 the rate of births per 1,000 population was 25.1; by 1926 it had fallen to 20.6, a decrease in eleven years of

over 20 per cent. New York, with the largest foreign-born population of any state in the Union, showed a birth rate below the average of the country as a whole, according to statistics gathered by Dr. William M. Stuart, Director of the Census. During the past two decades New York City, according to the estimates of the Department of Health, suffered an approximate loss of 500,000 through a falling birth rate. Dr. Louis I. Harris, former health commissioner of that city, stated a few years ago that the metropolitan birth rate where immigrants and Catholics are so numerous had declined from 28 per 1,000 in 1910 to 21 per 1,000 in 1925. He attributed the decline to the barring of immigrants of the more prolific racial groups, and if his diagnosis is correct the same restriction will hold good for years to come.

The *World Almanac* for 1929 gives statistical information as to the births and deaths by states in the year 1928. It is interesting to note that the states showing large birth rates are those in which Catholics are fewest, in North Carolina, where there is but one Catholic among 500 of the population, and in Alabama, Kentucky, and Arkansas. In states where Catholics are in much greater proportion, such as New York, New Jersey, and Pennsylvania, the birth rate falls behind North Carolina and Kentucky, and barely approximates Arkansas and Kansas.

A widely read Protestant journal—the *Christian Century*—for April 13, 1922, states:

Our conclusion, then, is that given the Catholic population of the United States as 75 per cent urban, and the Protestant population as 75 per cent rural; given, moreover, the vastly more prolific tendency of the rural population as compared with the urban, and finally the greater expectancy of life in the country than in the city . . . we can

express no surprise in learning from the religious census that the increase of Catholic population has been slightly more than 10 per cent in a decade, when the Protestant population increased 19 per cent and the total population increased 17 per cent.

A study made by Professor Galpin, of the United States Department of Agriculture, revealed the fact that 32,000,000 people residing in the rural districts have 4,000,000 more children than 32,000,000 people residing in the cities. He makes this significant comment, "So the country holds the future."

In *America* for March 28, 1925, Father Kelly calls attention to the fact that the population of this country is divided almost equally into three classes: those living in large cities; those in smaller cities and towns; and those in country districts—in round numbers about 36,000,000 in each. Instead of the number of children in each being the same, however, those under fourteen years of age in country districts number 2,000,000 more than in either of the other two divisions. He summarizes the situation thus:

Without recruits from rural districts no city population can long endure. If we are prepared to accept these conclusions, the fact that such a small proportion of United States Catholics is country resident bodes consequences, to say the least, alarming.

"The birth rate in the country is almost twice as great as in the cities, and more than half of the children of the country settle in the cities when they grow up," states the Baltimore Catholic journal for November 10, 1927, adding:

Moreover, it is a fact well authenticated by statisticians working over a period of many years that the average birth

rate in the cities is not sufficient to keep up the city populations, much less to increase them.

What are the reasons for this decline in birth rate among those who reside in cities? Birth control by artificial means may be in part responsible, but the whole difficulty is not there. One reason seems to be the rising tide of what is called "culture." In the *Living Age* for March 1, 1928, Pierre Dominique says:

People ignored the fact that primitive races have more children than any others, and that the workers and peasants were having more children than the middle classes. They forgot that the increased standard of comfort on the one hand and the decline of religious scruples on the other kept down the birth rate, and that modern civilization is not favorable to prolific reproduction.

In referring to the decreasing German birth rate, the *Catholic News* for March 9, 1929, makes a comment applicable elsewhere: "This alarming decrease in births is attributed to three principal factors: the high cost of living, the employment crisis, and lack of religious conviction."

On December 8, 1928, the paper attributes the blame to mixed marriages, stating that they show "the smallest number of children and the greatest effect in the birth restriction movement."

The idea that race suicide is confined to Protestants, therefore, must be dismissed. It does not appear to be the truth. Further indications of the declining birth rate of Catholics are not difficult to find.

The *Tidings*, of Los Angeles, on March 22, 1929, calls attention to recent surveys revealing a marked decrease in the number of children entering primary grades in American schools, adding that this is equally true of Catholic schools. It adds that "there

are parishes where a baptism is quite an extraordinary event. Living in the midst of a modern Sodom, Catholics are aping the morals of the latter day Sodomites."

The *Baltimore Catholic Review* for May 21, 1926, quotes this illuminating observation from the *Ave Maria*:

The statement that the birth rate in the United States has declined more than 30 per cent in the last thirty years, and is still falling, seemed incredible until, a week or so ago, we met the pastor of a church in a Western state, who informed us that the children in his parish, composed of 130 families, "averaged two." He referred to seven married couples with only nine children. The parochial school which could accommodate 150 pupils has an attendance of fifty-five or fifty-six. "There are forty desks for small children, but only twenty of them are occupied." Asked about the nationality of his people, the pastor answered: "Irish-American mostly." If the good priest whom we have quoted were a pessimist or we had failed to take down the figures he gave, it would be easy to convince us that we "must be mistaken." But, unfortunately, we hear of other parishes, East and West, where naturally, or, let us say by right, there should be many more children. The evil of race suicide is not restricted to Protestants, nor is it common among pagans.

We have also this from a Catholic paper:

The Irish and German Catholics who came to this country had large families, but their children on the other hand seem to think they are doing remarkably well if they have two children or at most three. In my office there are twenty-six Catholic men who have been married more than three years. Three of these have no children, two of them have only one child, one has four and the rest two children each. Among my friends I know of eleven couples married more than three years, who have no children.

In the *Homiletic and Pastoral Review* for November, 1928, Father William Schaefer refers to

the apparently encouraging fact that the Catholic population in the United States had increased nearly 58 per cent within the last two decades. But he adds that there can be no satisfaction in the knowledge that the Catholic birth rate is decreasing quite rapidly, in proof of which he submits a table covering the decades 1907-1917-1927. This table shows that while the Catholic population had increased during that period from over 12,000,000 to nearly 20,000,000, the birth rate among Catholics had fallen from 41.5 per 1,000 in 1907 to 37.8 in 1917, and to 34.1 in 1927, a decrease of 8.91 per cent for the decade 1907-1917, and 9.78 per cent from 1917 to 1927. Comparing the rural-urban situation, he says:

Investigation and close observation show that the Irish-American family of today raises less than half as many children as did its forerunner. . . . The German family has weakened in the urban districts. . . . Proportionately, the birth rate is two or three times higher in the rural districts than it is in the urban districts. Many of our Western dioceses, to which there is very little immigration, could hardly hold their own were it not for the high birth rate among the farming classes.

The birth rate is, of course, only one item on the ledger. Quite as important in the final accounting is the estimate of how many babies survive. Dr. Shaughnessy, in his book, *Has the Immigrant Kept the Faith?*, makes this significant comment:

It is hardly controvertible that Catholics, because they are Catholics, do tend to register a higher birth rate. It is not so clear, however, that the net result—excess of births over deaths—is so much higher, when we take into consideration the greater mortality, and especially infant mortality, among the poor, who undoubtedly constitute the bulk of our Catholic population.

Nevertheless, the child mortality rate, as comparatively figured for Protestants and Catholics, still remains to be analyzed adequately. It is a factor that all humanitarians, including Protestants and Catholics, are attempting to cope with.

Similarly, both Catholics and Protestants are affected by the shifting rural conditions referred to above. But one further illustration is apropos. The report of the Census Bureau indicates Catholic losses between 1916 and 1926 in Arkansas, Georgia, Mississippi, North Carolina, Oklahoma and Virginia, as well as in Idaho, Oregon and Washington in the West. It is true that a bulletin issued by the National Catholic Welfare Conference seeks to demonstrate that this is an incorrect conclusion. It points out that new churches had actually been erected in most of these states, and that what had been closed were halls and similar places, counted as "stations." But the bulletin refers to the coming of good roads and the automobile as circumstances for which allowance should be made. And here, of course, we have an innovation that may explain the closing of Protestant country churches, of which so much has been heard in recent days.

Then, too, the greater economic independence of women and the much later age of marriage are factors contributing to a decreasing Catholic, as well as Protestant, birth rate. The average woman marries now at an age at which her grandmother had from three to five children playing about her and filling the home with sunshine and cheer. And an increasing number of women of all creeds seem to find business or professional life outside the home more engaging than such "sunshine and cheer" within the home.

THE VANISHING IRISH

THE Irish have been the master builders of the Catholic Church in the United States. By his devotion, the Irish priest has won the commendation of those of all faiths. By her self-abnegation and cheerful ministry the Irish nun has won all hearts. The genius of the Irish race has expressed itself in leadership and organization. Catholicism and the Celt are synonyms.

The question, Will America Become Catholic? therefore, cannot be fully answered without considering whether the Irish are continuing to be master builders of the church. The suggestion of thoughtful and presumably well-informed men that the Irish race is decreasing in America while the Latin and Slavic races are increasing is apt to arouse resentment and denial. What, however, are facts?

In August, 1922, James J. Walsh wrote a series of articles in *America* dealing with what he termed "The Disappearance of the Irish." He called attention to the fact that the first generation of immigrants from Ireland to the United States, though beginning its American career in poverty, nevertheless, had an average of a little more than six children who lived to adult life. He contended, however, that as a rule, of these six, no more than three married, that it was an exceptional family strain and history when in the succeeding generation there were more than a total of twelve children, while average results among the Irish Catholics in the United States were not even so good as this.

Dr. Walsh stated that he had been at great pains to secure information and that, if what he had ascertained was true, then "the outlook is alarming." He added that it was not an unusual thing to find an Irish family of six or seven children born in this country producing no more than fifteen to twenty-five children as a second generation, with a third generation totaling not more than four or five. He assumed that some families do better, but that they are "comparatively few in comparison to the families that are running out."

Dr. Walsh described six typical examples of Irish families, selected from six different sections of the Eastern states, families whose grandparents or great-grandparents came from Ireland as immigrants. In the first instance the father and mother, Irish born, had nine children. Of these only four married; three had a total of nine children. Of these nine children only three married, and a total of four children. A second typical family was of seven children of Irish-born parents. Four of the seven married and had a total of fifteen children; but of these fifteen children all were over thirty years of age at the time Dr. Walsh made his study; only one was married, and that marriage was childless. The remaining instances, while varying in detail, were of like character. Dr. Walsh concluded that in America it is usual among Irish Catholics for half of the family to remain unmarried, and that the ratio is frequently greater.

In the second article this author tells of meeting a friend who informed him that, though his grandparents had had eleven children, the entire family in the third generation had dwindled to four. Dr. Walsh adds, "This sort of thing is found in all parts of the country." And again he says, "I am sorry to say that the more priests and religious there are in

the family, the less tendency does there seem to be for other members of the family to get married."

In his third article he discusses the small families of Catholic college graduates, and outlines the result of a study made by him as to the children of his college classmates who graduated with him from Fordham College in 1884. Of the twelve members of this class, two died within a year and four became priests. Of the remaining six only three had children, seven in all, four of them boys. "After forty years we have four sons then to replace a dozen of us at college," comments Dr. Walsh. In following the fortunes of the class of 1885 he found but three boys to take the places of eleven graduates. The class of 1882 with ten graduates also had three boys. The class of 1890 had but five boys to replace fourteen graduates. He quotes a distinguished American prelate as saying that the lessened tendency to marry with resultant small birth rate is due to "an inherent love of celibacy that reigns in every true Irish heart."

Continuing his study beyond Fordham College, Dr. Walsh gathered statistics elsewhere that pointed in the same direction. In one Eastern college there were twenty-two graduates; fifteen became priests and only three of the remaining seven married, and these three families had a total of only seven children, among them two boys to replace the twenty-two of college days. In another Eastern college out of eighteen graduates, twelve became priests. Only three of the remaining six married, and out of their eleven children there were but five boys. In summing up the situation, Dr. Walsh quoted a friend as saying, "The one thing that the Irish do very well in this country is to fill graveyards."

In *America* for September 9, 1922, a correspondent, referring to the articles by Dr. Walsh,

submitted a tabulated list of Irish Catholic families of his acquaintance, as follows:

1st Generation		2nd Generation		3rd Generation
Children	Marriages	Children	Marriages	Children
9	4	2	1	0
8	3	6	0	0
12	3	0	0	0
6	2	0	0	0
2	0	0	0	0
7	3	5	0	0
4	2	4	1	0
4	2	2	0	0

A Detroit priest, writing in the *Fortnightly Review* for January 1, 1923, raises the question: Why should it be that 5,000,000 immigrants from Ireland to the United States continues to be 5,000,000, while 60,000 French in Quebec during about the same period have multiplied into 3,000,000? He lays the difference in part to the fact that the French in Quebec were agricultural, while the Irish in the United States settled chiefly in the cities; furthermore, that the French Canadians formed a homogenous group, with a distinctive language, while the Irish were mingling with non-Irish groups, and were without a distinctive language which would clearly delineate their Irish ancestry.

Dr. Walsh writes again on this same theme in the *Ecclesiastical Review* of January, 1927. In referring to communications from and conversations with a number of Catholic clergymen he expresses surprise to find that "some of them, monsignori and bishops of other races than the Irish, were inclined to think that at the present time there is a definite tendency among the Catholic population generally, or at least of the descendants of the western races of Europe, to marry less than do non-Catholics."

This writer again emphasizes a point suggested in his earlier articles as he says, "It has been noted that celibacy is particularly likely to be prevalent in families in which there are one or more members of religious orders or in which there is a priest, or particularly if there are two priests."

Again he takes up the question of Catholic colleges and the birth rate, referring to the establishment of colleges for women by the various religious sisterhoods. He says:

It must not be forgotten that the higher education for women has tended to lessen the marriage rate very materially. Johnson has shown that 90 per cent of all the women in the United States marry before the age of forty, but that among college women only half that number have married at the same age.

Turning again to the theme, "The Disappearing Irish in America," in *America* of May 1, 1926, Dr. Walsh told of fifty families of whom he had learned, raising to adult years about 250 children. These families represented the second generation in America. The third generation should be above 1,000, but as a matter of fact, it numbered less than 200. This commentator then proceeded to discuss conditions in Ireland itself, stating that the registrar-general for Ireland had supplied him with details as to population and social conditions. Among other things he learned that less than one-tenth of one per cent of the young men in Ireland married before twenty, and only slightly more than one-half of one per cent of the women married before that age. Up to the age of twenty-five less than 5 per cent of the men were married, though slightly more than 13 per cent of the women had become wives. Up to the age of thirty-five less than 30 per cent of the men were married, and less than one-half of the women

under forty-five had entered the married state. He concluded his article with these words:

Perhaps calling attention to this situation may serve to awaken some serious thought on the subject and pave the way for reform. Such a social reform, however, cannot be expected to happen rapidly. In the meantime there is serious danger of the Irish element in the Catholic Church in the United States becoming so vanishing a factor as to be almost negligible. This is a definite reality demanding thorough attention.

In the fall of 1928 Father Kelly wrote three articles entitled "The Suicide of the Irish Race," appearing in *America* in successive weeks. In his articles he expressed the same alarm that had animated Dr. Walsh six years before. He stated, for example, that during the 160 years of our Republic at least 5,000,000 Irish Catholics have taken up their residence here, yet today "there are possibly 7,000,000 Catholics of Irish origin in the United States. There are certainly not 8,000,000." He tells of a parish he served years ago, the children of which are now thirty-five years of age or fast approaching it. Half remain unmarried. He refers also to thirty-two Irish families all the daughters of which twenty years ago were either married or of a marriageable age. In the next generation the total number of daughters was 94. Had all married it would have needed 188 children to replace them and their husbands. As a matter of fact, the total number of children was only 85.

It is officially claimed, according to this writer, that in New York City Italian Catholics today outnumber Catholics of Irish origin. The *Catholic Citizen* for May 26, 1928, says, "There are a score of 'St. Patrick's congregations' in the Northwest where the pastor today bears a German or Polish

name. Originally founded by Irish pioneers, these congregations are now mostly German."

That the Irish are not the only people threatened with racial elimination is indicated by Raymond Pearl in his *Biology of Population Growth*, in which he demonstrates that this is a phenomenon not infrequent in history, and illustrates it by the declining indigenous Algerian population.

Lack of fecundity seems not to be the only sociological problem facing the Irish in America. Speaking before the Historical Society of Trinity College, Dublin (founded by Edmund Burke over 160 years ago), C. B. McKenna, the auditor, called attention to the fact that in Ireland the population has fallen by over half within the past eighty years, pointing out that, "in America, on the other hand, the emigrants of Irish blood lack the virility of people of other races and in time must disappear."

Mr. McKenna reported that in America the overwhelming majority of the Irish live in the cities and enjoy "the grim distinction of easily having the highest death rate in the United States." He added that vital statistics clearly indicate that the American climate is unsuited to the Irish, and that the Irish emigrant coming to America sacrifices on an average of ten years of life. He also called attention to the fact that it is the more vigorous among the Irish who emigrate, incurring this lessening of life expectation, while the less robust and capable, for the most part, remain at home.

This speaker stated that "the complete extinction of the whole Irish race is threatened," and added that it could be proved by statistics that the Irish who emigrate are not increasing at anything like a normal rate, and that the only way in which they are able to maintain their numbers is by continual emigration from the home country. This obviously

involves a continuous drain on Ireland without increased Irish strength in America.

Writing on vital statistics in a Catholic magazine, *Studies*, for December, 1918, Austin O'Malley called attention to the fact that the Irish death rate in New York City is more than double that in Ireland, submitting as evidence a table of the death rates per thousand of the population of the various nationalities in their native countries in 1912 and in New York City in 1915. Among the Italians the death rate at home was a little over 14, and in New York a little less than 9; while among the Irish the rate at home was 16.5, and in New York 34. In consideration of these figures Dr. O'Malley said:

I merely wish to inform the Irish in Ireland in a friendly spirit that their death rate at home is normal, but in America it is horrible; that they should remain at home where they ought to be and try to save Ireland with mind and hand and not with mouth alone.

In analyzing the death rate in New York, Dr. O'Malley states that deaths due to alcoholism were far greater among that racial strain than among any others. In actual deaths from this cause alone there were three times as many among the Irish as the Germans, five and one-half times more than among the English, and twenty-five times more than among the Italians. Conditions in this respect may have improved in view of Prohibition, though with relatively lax enforcement and with the Catholic hierarchy in the main opposed to the principle of Prohibition, it is possible that alcoholism may still be taking its disproportionate toll of Irish life.

In his studies of immigration Professor E. A. Ross tells of a survey in which it was shown that the use of liquor was twice as frequent a cause of poverty among the Irish as among the Germans.

The Catholic journal, *Citizen*, for May 25, 1929, adds the comment, "John Barleycorn is a friend of no man, but he has it specially in for the Irish."

If the Irish race in America is destined to vanish, evidence of this will increasingly appear, for with restricted immigration gaps in the ranks can no longer be filled by immigrants as heretofore. If, on the other hand, such fear is a mere flight of imagination, then this virile and attractive race will continue to be an outstanding factor in American Catholicism, contributing poetry, humor and charm to the culture of the United States and continuing to be influential in the politics of many great cities.

LEAKAGES FROM THE CHURCH

THE question here raised is essentially simple as arithmetic itself. We are not concerned with expressing any view of the Roman Church as an institution—its doctrines, its liturgy, its ecclesiastical claims. All that we are considering is the prospect, near or distant, of this powerful communion succeeding in its ambition to *make America Catholic*. It is not rights, not wrongs that are relevant—not even truth and error—but probabilities and improbabilities.

We have seen that the Roman Church can no longer depend on reënforcement by immigration. We have also seen that she is by no means so well assured of gains by natural increase as some have supposed. We have now to consider a further factor. To what extent is the Roman Church losing in numbers by the lapse of Catholics from her fold, and to what extent is she making good that loss by the conversion of non-Catholics? Let us look first at the dark side of the picture, only suggesting that there is another aspect of the case to be considered later.

Every church in Christendom—Protestant as well as Catholic—has to face the fact that its faithful, in certain instances, fall away from their obedience. The publicists of the Roman Church in the English-speaking world have not spared adjectives in the endeavor to emphasize their estimate of the position which they, on their side, have to face. We read words and phrases like “dreadful”—“enormous”—“deplorable”—“exceedingly large”—“huge”—“un-

fortunate"—"like life blood oozing out from various veins from the body of the Church." Writing in a Catholic journal, the *Month*, for November, 1929, Eric D. Hanson describes the theme as "the mournful subject." Later he refers to "our terrible losses," and again to "this monstrous evil." He also makes the statement:

Thousands of children [are] lost to the Church every year. It is said that we lose in this way a number almost equal to our gains by adult conversions, so that the net increase in our numbers is small. So far as I can learn the facts, there seems little doubt that Father John Wright's statements some fifteen years ago about the common cessation of attendance at Mass after our children leave school are still substantially correct, except where it has been possible to organize the after-school welfare activities which he suggested.

With rare exceptions, prelate, priest and layman agree that the loss has been and is grave. Indeed, in some instances there seems to have been a tendency to exaggerate the calamity. As far back as 1836 Bishop England, in a communication sent to the Central Council for the Propagation of the Faith, made the astounding statement that even at that time "millions have been lost to the Catholic Church in the United States," and more specifically estimated the total as at least three and three-quarters millions. Bishop England's estimate is vigorously assailed by Dr. Gerald Shaughnessy in his book, *Has the Immigrant Kept the Faith?* and I am inclined to agree with him that Bishop England must have overstated the facts. Yet considering that the Catholic Church was relatively small in those days, containing few more than a million communicants, it would appear that a responsible bishop would have no difficulty in arriving, broadly, at what was the actual situation.

Bishop McFaul, of Trenton, in 1904 made the equally amazing statement that the church in the United States had by that time lost thirty million communicants. In 1910 Mr. Cahensly, the leader of a movement within the church threatening grave embarrassment and trouble, presented a memorial to the Pope in which he estimated a total loss of approximately ten millions. Louis Arnauld, one-time professor in Laval University, Quebec, published a brochure in which he credited the Irish Catholics in America alone with an apostasy of thirty millions, which statement, I must confess, appears to be statistically incredible.

The editor of a Jesuit monthly, the *Queen's Work*, for June, 1914, sums up the situation in these words:

The statisticians are still disputing over the precise number of the Catholic immigrants and their children who have been lost to the Church here in America during the past century. Some estimates place the number as high as twenty-five or thirty millions. Others say that ten millions, or at the most fifteen, is a more probable estimate.

Father Vincent McNabb, O.P., a priest of distinction in England, computes the loss to the Catholic Church in the United States at ten millions; while recently Cardinal Bourne, of that country, made a statement to the effect that millions of Irish and Italians in America have lost their faith.

A "pastor," writing to the *Homiletic and Pastoral Review* for August, 1928, says, "Of the 120,000,000 people in these United States only about 20,000,000 are Catholic. Considering immigration and natural growth at least 40,000,000 ought to be Catholic."

"If we kept our people, we would soon possess the

land," is a pregnant sentence from the recently published *Modern Parish Problems*.

A Catholic periodical published in New York City, *Truth Magazine*, for April, 1929, speaks of "The Lost Sheep," and says, "The fallen-aways and nominal Catholics and descendants of once-Catholic families are probably as numerous as the practicing Catholics in this country."

A writer in the *Monitor* states, "Every sister in this work knows that lapses from the Catholic faith are very great. We are losing more through indifference and ignorance than we are gaining through the birth rate in disciplined families."

Although his statistics are not altogether trustworthy, "Sacerdos" in an article in *Columbia* raises some interesting questions:

Fifty years ago we were almost one-fourth the entire population—nine millions out of thirty-eight. Today we are little more than one-sixth. Why have we not held our own? Why have our nine millions increased only eighteen, while a non-Catholic twenty-nine million has risen to eighty-seven or eighty-eight? Why have they trebled while we have only doubled?

In the *Ecclesiastical Review* for December, 1925, Father Edward F. Garesché, S.J., says:

How often it has happened in the history of our country that whole families have in this way been lost to the Church, God alone can tell. There are in this country, let us say, ten thousand parishes and missions. In nearly every one of them, despite the difficulty of gathering statistics, the pastors will tell you of instance after instance of families which are known to be of Catholic stock, but who have fallen away from the faith.

He then refers to a chat he had with a Catholic physician of large practice on the question of Catholic losses. "They are numerous in this city," said

the doctor. "I have a large practice and visit a great many homes, and it quite often happens when I notice a Catholic picture or a First Communion certificate on the wall that I say to the people of the household, 'You are Catholics, aren't you?' In an extraordinarily large number of cases they answer, 'No, we are not. We don't go to any church, nor practice any religion.'"

Referring to a town in Indiana, a writer in the *Indiana Catholic and Record* for October 26, 1928, comments on the fact that there was only a handful of Catholic families, though there were hundreds of people with Catholic, and unmistakably Irish names. Out through the surrounding country district, north, south, east and west, the names on the letter boxes gave the idea that at least one-half of the population of that county were of Catholic extraction.

"Hundreds of thousands of our Catholic children are being lost to the Church through inadequate religious instruction. Such is the case throughout the length and breadth of our country, in the large city, in the small town, on the isolated farm." Thus Josephine Brownson, the gifted daughter of a brilliant convert to Catholicism, begins her booklet, *Stopping the Leak*. Her comments are pertinent, indeed.

The drift of the Poles from the church of their forefathers is termed by the *Catholic Vigil*, of Grand Rapids, for March 20, 1929, as "the worst schism of America." This schism originated but a few years ago in the mining districts of Pennsylvania, and has already attained a membership of over sixty thousand persons, organized in ninety-odd parishes with a priesthood of its own. It possesses approximately four million dollars' worth of church property, and is in coöperative relationship with

the Protestant Episcopal Church. During the last decade its membership has more than doubled. While Catholic in ritual, it is declared by the *Denver Catholic Register* for March 17, 1929, to be "decidedly heretical." Visiting Poland recently, I was astonished to learn that bishops from this independent American Polish Catholic Church were there on a missionary enterprise to the people of their homeland, and I have since heard that there is a possibility of this independent Catholic body entering into organic relationship with the much disturbed and floundering Mariavites of Poland.

Following the example of the Poles, the Lithuanians have organized a national Catholic Church with a membership of about fifteen hundred. They maintain a seminary, preparing students for the priesthood of the church.

Substantial losses are in evidence among the Spanish-speaking peoples in the United States. In Brooklyn, for example, there is a Spanish-speaking church with a membership of over four hundred, nearly all of whom were formerly Catholic. A year or two ago a large number of Protestant churches in the borough of Manhattan united in a Kernahan house-to-house evangelistic campaign. The largest number of recruits won by any single church was by the Spanish Evangelical Protestant Church, which in a single week received 541 persons as candidates, practically all of whom had been baptized in the Catholic faith.

A weekly Catholic newspaper published in San Antonio, the *Southern Messenger*, for June 30, 1927, quotes a communication from an official of the Albuquerque Knights of Columbus as follows:

Half a century ago, Protestant natives, i.e., Americans of Spanish origin, were unknown here. Today we have

thousands. Protestant sects, with rich endowments from the East, by means of Mission Schools, which cater to the poorer children, offering them free schools and free board, have labored long and faithfully and are reaping a rich harvest. These children are benefited materially a thousandfold; they are paying the price by loss of their Catholic faith.

Archbishop Daeger of Santa Fé . . . writes:

"Only yesterday I saw a large procession of our own young people, boys and girls, passing the house, all children of Spanish blood and therefore Catholics, who are attending the Mission school right here in Santa Fé. . . ." This is the story all over the Southwest.

A man, of Spanish birth living in New York reports that there are not fewer than 120,000 Spanish-speaking people in that city, but that among them there are no more than about 2,000 who attend the Spanish-speaking Catholic churches. He further adds that, counting the members, candidates and visitors, there are as many Spanish-speaking people in a single Spanish Evangelical church in that city as there are in all the Catholic churches of that character in New York combined.

According to a French newspaper, there are about fifty thousand French-speaking Catholics in New York, and only half of these are described as "practical Catholics." Where are the rest? Recently in Louisiana a Protestant church, composed of more than four hundred former Catholics, was organized among the French-speaking population.

Among Ukrainians defections from the Catholic faith are numerous both at home and in the United States. On April 1, 1926, the *Echo* stated:

This defection is causing the Hierarchy of that country much worry. It is generally admitted that the situation is serious inasmuch as the defections have become so numerous that they amount to a national apostasy. Of the four Ukrain-

ian members of the Legislature of Manitoba, one is Catholic.

Probably the greatest single racial loss of all is to be found among the Italians where the drift away from the church and into Protestantism has been amazing. According to Cardinal Dougherty, speaking in 1927, there is one section in Philadelphia with more than thirty thousand Italian children of school age, and of this number only one-tenth attend parochial schools, while twenty-two non-Catholic settlements are promoting an aggressive and successful work.

Peter C. Cavicchia, former president of the Board of Education of Newark, N. J., is reported to have said that "within a generation 25 per cent of the Italians in this country will be Protestant." According to Dr. Fama, in an article appearing in the *Forum* of June, 1925, there was but one Protestant Italian church in New York City thirty-five years ago. Today there are more than sixty, with as many Italian Protestant clergymen united in a ministerial association. On a single Sunday a few years ago an Italian Protestant church in Harlem received ninety-six new members, all converted from Catholicism. The Biblical Seminary of New York is reported to have enrolled during the last fifteen years some forty former Italian priests or monks preparing for the Protestant ministry.

A writer to an independent Catholic journal, the *Fortnightly Review*, of St. Louis, says:

I have found most of them [Italians] to be very anti-clerical. Why? The natives of Italy where the Holy Father resides, where there are more bishops and priests to the square mile than in any other country in the world, should be a shining example to the rest of us Roman Catholics.

A Paulist Father, writing to the *Ecclesiastical Review* for September, 1928, described himself "as a priest and an Italian who loves his countrymen with an intense love," and said that he had met many American priests with hundreds of Italian families in their parishes. These priests, according to the writer, can do nothing to interest them in the church and cannot even get their children to attend Sunday school. One priest is reported to have said that he had only one Italian child in his Sunday school; more than one hundred Italian families resided in his parish.

In view of this array of statements made by representative and presumably well-informed men as to conditions within their communion, it does not seem strange that an ably edited Catholic paper in the Middle West, disturbed over such a situation, expresses its disquiet as follows:

Our thought is that when the Italians at home begin to show a high regard for the work done here in behalf of the spiritual welfare of the Italian immigrants, more of such work will be done and the K. of C. may actually transfer its Italian mission from Rome to New York where the need is more urgent.

The number of Italian Protestant churches in the United States has increased steadily during recent years until it now exceeds three hundred. There are no fewer than ninety-seven centers where the Presbyterians have Italian missions or churches. These include thirty-eight independently organized congregations with seventy Italian-speaking ministers. The *Living Church* (Episcopal) reports among its Italian missions the congregation of St. Anthony of Padua at Hackensack, N. J., which was originally organized as an independent Catholic church, later to become affiliated with the Episcopal body. At

Garfield, in the same state, a mission similarly organized had likewise been received into the Episcopal communion. At a recent conference of Italian Episcopal clergy eleven out of fifteen active Episcopal Italian priests were present.

On Staten Island, New York, two Italian Protestant churches have recently been organized. One already has a Junior Epworth League with an enrollment of sixty members, a Young Girls' Club with an enrollment of twenty-five, and a choir of twenty-two. In Chicago an Italian Protestant church is now self-supporting, and recently installed a three-thousand-dollar organ. At Brownsville, in Brooklyn, there is an Italian church of four hundred members, all of whom, including the pastor, were Catholics five years ago. The list might easily be extended but the instances cited suggest something of the spread of Protestantism within recent years among the Italians in the United States.

The city of Milwaukee affords an interesting illustration of leakage from the church. The Italian population, which was but 137 in 1890, now approximates 10,000. Serving this large number is a single Catholic Italian church, the Church of the Blessed Virgin of Pompeii. Until recently, at least, this church was without parochial school or Italian nuns. It has been served by a number of priests in rapid succession. According to Father Bainotti, who was pastor in 1925, the church accommodates 430 persons. Four services are held on Sunday with a total attendance approximating 1,000.

On the other hand, there are in Milwaukee five Italian Protestant churches, the largest congregation being served by a clergyman, said to be a former Catholic priest who once served in Rome and the nephew of a European cardinal. The two churches he serves have a joint membership of nearly

500, and in addition a mission with a membership of over 100. In his parish alone more than 500 Italian children are given religious instruction. On June 18, 1927, *The Catholic Citizen* carried a letter from a well-known priest in which he raised this question, "Does Pius XI know that there are 10,000 Italians in Milwaukee alone with only one Italian priest to administer to them, while three Protestant clergymen are doing their utmost to pervert them?"

In *Has the Immigrant Kept the Faith?*, Father Shaughnessy states that "only a very negligible number of Italians are enrolled in Protestant churches in this country . . . many of these were Protestants when they came here." It is a statement that I do not wholly understand. According to Father Shaughnessy, the Italian Protestant churches in the United States in 1916 had a membership of 53,073. But in February 27, 1926, the editor of the *Catholic Citizen* stated that in Italy itself there are not more than 40,000 native-born Protestants. It would seem, then, that if Father Shaughnessy's view is to be accepted, more than 50 per cent of the Protestants in Italy have migrated to America. But the reasonable inference appears to be that there is a considerable drift of Italian Catholics to Protestantism, after they have settled in the United States.

The Catholic press admits that there are more Italian Protestant churches in this country than there are Italian Catholic churches, and that there are more Italian Protestant clergymen working among Italians than there are Italian Catholic priests. There is one Italian priest to every 300 Italians in Rome, and one Italian priest to every 10,000 Italians in New York.

But it is not only among racial groups that losses are numerous. There would appear to be few communities in the United States without their sizable

group of those who either have themselves left the Catholic Church or are descendants within a generation or two of those who earlier severed ancestral ties.

In his recently published book, *Modern Parish Problems*, Father Garesché relates that a priest who had been conducting a boarding home for young men told him that in one year 2,300 men applied for lodging. Of these 150 were non-Catholics and about 300 practical Catholics; the remaining 1,850 had strayed from the church and ceased to be practicing Catholics. He adds:

Such a definite instance would of itself give cause for disquiet but it does not stand alone. Another priest told the writer that half the young men of his parish who should be Catholics did not come to church on Sunday, and when surprise was expressed at such a proportion of delinquents he declared that if the truth were known such a condition is not uncommon in parishes.

In rare instances investigations have been made by interested clergy as to this problem of leakage. In the *Acolyte* for July 11, 1928, the Rev. James A. Rogers reports the result of a study of three district parishes: the first in a Middle Western city of over 200,000 inhabitants, the second in an Eastern city of over 1,000,000 inhabitants, and the third in a Middle Western city with a population of 100,000. The first parish has one priest for every 1,550 members, the second one priest for every 1,300 members, and a third one priest for every 1,635 members. A thorough census of these three parishes was undertaken.

In the first parish the pastor, before the scientific census, had estimated that less than 5 per cent of the children received no Catholic instruction. The census showed the number to be 20 per cent; while

2.5 per cent of children of Catholic blood under the age of six years had either been baptized as Protestants or not at all. Twenty-eight per cent of adult members neglected the primal duty of attending mass.

In the second parish the pastor had made the sincere assertion that practically all children either attended a Catholic school or were under definite Catholic instruction. The census revealed the fact that 30 per cent of the children of school age were without any religious instruction; that 42 per cent of the adults of his flock did not attend mass on Sundays; and that 8 per cent of the marriages, or almost one out of twelve, had been performed by a Protestant clergyman or a justice of the peace, and therefore were not valid.

In the third parish the survey revealed that 38 per cent of the adults did not attend mass on Sundays; 20 per cent, or one-fifth, did not even "make their Easter duty"—the minimum requirement of the practical Catholic; that 18 per cent, or nearly one out of six, marriages were invalid; that no less than 12 per cent of the adult children of Catholic blood were non-catholic; that 19 per cent of the children under school age were either Protestant or not baptized. In this case, as in the others cited, there were substantial leakages of which the parish priests themselves were not aware.

In an article on "The Parish Census," appearing in the *Ecclesiastical Review* for January, 1929, John A. O'Grady states that "any pastor who has made a careful census of his parish will point to a goodly number of families who have drifted away from the Church." He tells of an optimistic clerical superintendent of Catholic schools who had contentedly stated that 90 per cent of the Catholic children of the diocese were attending parish schools, while the

statistics sent to the *Catholic Directory* by his own chancery office showed the number to be but 55 per cent. He also tells of a census he had personally made in a congested section of a large city, in which he found thirty-seven Catholic families of whom twenty-four had no contact whatever with the church. The parents of fifteen of these families had been married outside the church, and forty-one children were being brought up without any religious instruction.

He tells of a parish in another city where a census revealed the fact that of 575 families the parents of two hundred gave no attention to church duties, not even the essential Easter duty. One hundred children were without any religious instruction, while forty were attending Protestant Sunday schools.

What happens to these "fallen-aways," as they are commonly called in the Catholic press? An exact answer is impossible. In all probability, however, they fall into three classes. A very considerable number, while breaking from the church in their lifetime, nevertheless, turn to her for consolation when death looms upon the horizon and die within her fold. Many others drift from the church without finding a religious home elsewhere; they are without religious affiliation of any sort, even in the final fateful hours. Third, there are those who become identified with various Protestant churches.

How many former Catholics become Protestants? It is not easy to say. Father Coakley, of Pittsburgh, reporting on a census made in that city, states that the apostates who had allied themselves with Protestant or atheistic organizations could be counted on the fingers of two hands. An independent and fair-minded Catholic journal, the *Catholic Citizen*, of March 21, 1925, states that "some out of the great army of 'fallen-aways' come back, but they

are apt, in most cases, to find the pathway to Protestantism because it is of the majority."

Gilbert K. Chesterton, on the other hand, in his book, *The Catholic Church and Conversion* is quite sure that "some people, especially young people, abandon practicing Catholicism, but none of them abandon it for Protestantism."

A few months ago while I was speaking to a group of students at a Presbyterian seminary in the East, the question arose as to whether any of the men in the room were former Catholics. To my astonishment no fewer than eleven out of forty stated that such was the case with them. After the period was over I learned in conference with these men that two of the eleven were converts from the Ukrainian Orthodox Church, the remaining nine from the Catholic; all of them were Italians. In further conference one of this group said that six of his immediate family had become actively identified with the Protestant Church; another, that out of eight brothers, all but one had become Protestants. One was able to name twelve members of his family who had changed their faith, another nine members, and another five. Five men of this group reported no fewer than thirty-nine of their own blood who not only had left the Catholic Church but had become Protestants.

In a study on Americans and the Catholic Church, Harry B. Erkman quotes Bishop O'Gorman and other leaders as giving reasons to account for the heavy losses the church suffers and has suffered through the steady defection of "fallen-aways." Among these reasons are:

1. The settlement of Catholics in remote places beyond the influence of the church.
2. The inadequate supply of priests and churches for the overwhelming immigration.

3. The large number of orphans falling into non-Catholic hands.

4. The lack of education.

5. The social contempt for illiterate Catholics and their creed.

6. The failure to make the churches entirely free to the poor.

7. The racial animosities.

8. The spirit of indifference to ecclesiastical authority.

9. The superiority of Protestant methods.

10. The mixed marriages.

No fair-minded Protestant can find comfort in the steady leakage from the membership of the Catholic Church. The relatively small gain to Protestantism is little compensation for the loss of all faith on the part of a much larger number of Christian people.

We have here, indeed, a world-wide problem. These losses to the Roman Church are not confined to the United States. They are found in other countries and especially where the church is in a minority. To illustrate, in Saxony the Catholic Church lost 20,961 members by apostasy between the years 1911 and 1924, while only 1,408 converts were won. Of the apostate Catholics about 8,000 became Protestants. Bavaria, long the bulwark of Catholicism in Germany, is reported by the Catholic press to be suffering from a wave of religious indifference as a result of Communistic propaganda and anti-Catholic forces that have recently been sweeping over the country.

The *Catholic Herald*, of London, commenting on a statement made by the Archbishop of Liverpool that "to talk about leakage is absurd," adds that in its judgment the Catholic body in England would be a million larger than it is but for leakage from the church. When it is remembered that the Catholic

population of England is approximately two million, a loss such as this is a matter of grave concern. The Catholic press reports the loss of 120,000 Austrians within the past ten years; while losses in the states constituting the new republic of Czechoslovakia have within recent years actually exceeded a total of 1,000,000. A Catholic missionary, writing to the *Fortnightly Review*, sweeps the world with his glance and reports that in Germany, Great Britain, Ireland, English-speaking Canada and the United States there had been a loss between 1800 and 1900 of no fewer than sixty-three million communicants.

CHAPTER XI

CATHOLIC EVANGELISM

CONFRONTED by the actualities of a restricted immigration, a limitation of the birth rate and a leakage of her adherents into indifference or Protestantism, the Roman Church in the United States has realized the importance of adding converts to her numbers. The effort, describable as Catholic evangelism, is organized and aggressive. It is well financed. It has a specialized personnel and a carefully prepared program. The literature of the movement is impressive and growing in volume.

A book by Father Mannix is rich in information and inspiration. The outline of *A Mission to Non-Catholics* by Father Geiermann, *Alias Oves Habeo* (Other Sheep I Have) by Father Reger, and a host of other books are but the beginning of a library on conversions. Then, too, a rather surprising number of former Protestants who become Catholics write the story of their conversion in book or pamphlet form. It may be in the graceful and compelling style of a Chesterton or a Benson, in the more sketchy but interesting manner of a Stoddard or a Burnett, or in the tractlike way of scores and scores of pamphlets largely written by former Protestant ministers. These are scattered as seed in all manner of soil.

In some respects one of the outstanding books related to the present convert movement is *The White Harvest*. It is a compilation of articles by ten priests and one layman, dealing with a wide variety of phases of convert work, with every phase

covered by a man who himself has been strikingly successful in winning converts to the fold. One chapter is written by Father Conway of the Paulist Fathers, who is credited with having himself won over 6,000 converts to the Faith. Another writer, with his associates in his church, has received more than 1,000 converts; another writer an equal number. These men all write with that sense of knowledge that is born only of experience. The purpose of the book is to stimulate the church to more active participation as reapers in the field of evangelism, where alone, it may be, the church can now hope to reap her harvest.

The evangelizing agencies of the Roman Church are widespread and varied. The Catholic schools, particularly the academies conducted by nuns which appeal to the higher orders of social life, have been a source through which many converts have come. Father Reger, in his book already referred to, says:

The next best stimulant to conversion lies no doubt in the Catholic college and academy, more especially in the boarding schools conducted by our Religious. From this source, the conversions resulting during school age are relatively few; this is due to parental opposition. But in later years, amid the vicissitudes of life, the soul craves for a safe religious guide; then the memories of the truths heard in the classroom revert to the mind, and these former pupils find a haven of refuge in the Catholic Church.

A graduate of a Catholic convent school writing for the *Catholic News*, December 29, 1923, gives some idea of the indirect influences working upon Protestant students. She speaks of the alterinos and holy pictures that are constantly in sight and then says, "I was not present during the religious instruction hour, but I heard the noon prayers, the grace at meals, the prayers with which all entertainments,

all special occasions, were begun." There were five in her class, three non-Catholics and two Catholics. She was not converted to the Catholic Church, though judging from her article she stands now on the border line.

It is stated in the Catholic press that in several Catholic educational institutions for women the number of Protestant students is greater than the number of Catholic students, and that in practically every Catholic educational institution for women a percentage of the student body is non-Catholic. The Sisters at Holy Trinity, Ala., have a school for children with 230 pupils, only nine of whom are Catholic; and a school was opened within recent years in a Southern community with over 100 pupils and, according to the Catholic press, not a Catholic on the roll. In 1928 much attention in the Catholic press was given to the fact that there were 10,000 non-Catholics enrolled in Catholic schools and colleges, approximately 20 per cent of the total attendance.

In the Catholic press it is claimed that the Roman Church controls 50 per cent of the hospitals in the United States and that these hospitals include 50 per cent of the beds available in the country. The statement appeared in the *Catholic Advance* for June 27, 1923, in the *Catholic Citizen* for May 23, 1925, and in many other papers.

In his book, *Catholicism and the Modern Mind*, Michael Williams asserts that "the American Bishops of the Catholic Church in the United States as a body constitute the most estimable and socially serviceable group of men in the country," and he offers in proof this statement:

While the Catholics of the country number only about one-fifth or one-sixth of the population, and while they have

to spend enormous sums of money to support their own school system, in addition to paying all other taxes, they nevertheless maintain 50 per cent of the hospitals of the country—hospitals open to all.

Our Sunday Visitor for April 26, 1925, estimates that, in the United States and Canada, the proportion of Catholic beds is 60 per cent and this estimate is supported by Father Garesché in the *Ecclesiastical Review* of September, 1925.

Broadly, these claims are supported by a statement, emanating from the Press Bureau of the National Catholic Welfare Conference News Service, to the effect that Catholic hospitals in the United States and Canada took care of about 5,000,000 patients during 1928. Dr. Edward Fitzpatrick, Dean of the Medical School of Marquette University, reports that 12,000,000 are in the hospitals of the United States and Canada in the course of a year. Five million out of 12,000,000 would mean that five-twelfths, or nearly half, of these patients go to Catholic hospitals for treatment.

Very high praise can, indeed, be paid Catholic hospitals. They were one of the earliest benevolent enterprises of that communion, and the brothers and sisters who in large part form their nursing staff are men and women of sacrificial lives and rarest devotion. But facts should be stated accurately.

For instance, the London *Tablet* refers to a paper read by Lieutenant-Colonel P. W. O'Gorman at a meeting of the medical section of a certain Church Congress, in which, among striking evidences of the preponderance of Catholic hospitals, he called attention to the town of Rochester, Minn., where St. Mary's Hospital had over 600 beds in a town of 10,000. But he omitted to mention the fact that Rochester, medically speaking, is a national and not

a local community. It is the city in which the Mayos, among America's foremost surgeons, reside and work their wonders—the Mecca to which many from all parts of the United States turn for healing and help.

What, then, are the facts? In 1927 there were 6,807 approved hospitals in the United States. The hospital statistics given in the *Official Catholic Year Book* for 1928 show a Catholic total of 612, which, it will be observed, is nearer 8 per cent than 50 or 60. The sum total number of beds in the 6,807 hospitals reported in 1927 was 853,318; the number of beds reported in the 612 Catholic hospitals by the *Official Catholic Year Book* was 82,460; nearer 9 per cent than 50 or 60.

In order to test the Catholic estimates, I have selected a group of cities where the Catholic population is large and where Catholic hospitals would be apt to be at their best. From Bridgeport, New York, Buffalo, Pittsburgh, St. Louis, Boston, St. Paul, Providence, Minneapolis, Atlanta, Los Angeles, Philadelphia and New Orleans I gathered reliable statistics covering every hospital within their limits and the number of beds in each. In some cities the Catholic proportion runs a little higher than an average of 8 per cent, though even in New York it barely reaches 15 per cent.

It will be seen, then, that if 5,000,000 out of 12,000,000 patients are treated in Catholic hospitals, as has been asserted, a somewhat curious statistical result obtains. It would mean that 9 per cent of the beds accommodated more than 40 per cent of the patients!

It is nevertheless obvious that the Catholic hospitals, within their sphere of influence, are a valuable field for aggressive and successful endeavor to extend the membership of the church. In his book,

Modern Parish Problems, Father Garesché, one of the officials of the Catholic Hospital Association of the United States and Canada, states, "With comparatively small effort, they [priests] can reap a great harvest of souls, for who does not know that patients in the hospitals are often ripe for conversion and singularly susceptible to holy influence and good advice."

From Father Garesché we have this further comment:

Of the 4,000,000 patients a year who are cared for in our hospitals, a very great number are non-Catholics. . . . Our hospitals . . . also attract to themselves great numbers of non-Catholics who come in utter ignorance of Catholic principles and practices but who are sent by their physicians or attracted by the service which they know they will receive. After they have been for a while inmates of the Catholic hospital, they become interested in the Sisters and are impressed by what they see of the Catholic spirit. The priest who goes himself or who helps train and encourage the hospital workers to go into the rooms and wards with a pleasant and tactful message to these starved souls is surely working in the spirit of Christ who so dearly loved both to heal the sick in body and to forgive and console them in soul.

In the *Catholic Transcript* for October 6, 1926, Bishop McAuliffe is quoted as saying that the Catholic hospital is the most potent missionary agency in the Catholic Church when use is made of "the means that are presented for the strengthening of the faith, for bringing back to the faith, for winning over to the faith."

Writing in the *Commonweal* for April 6, 1927, the well-known Paulist, Father J. Elliot Ross, says:

Moreover, our hospitals reach numbers of non-Catholics who would never enter a Catholic church. And if they are not converted, at least they rarely leave the hospital as bigots. Prejudice is broken down, and some preparation

made for later conversion. No one can calculate the good done by our hospitals in this way.

Of this testimony there is an abundance of corroboration. For instance, Father Cox, the chaplain of St. Elizabeth's Hospital, Pittsburgh, informs *Hospital Progress*, the organ of the Catholic Hospital Association, that in four and a half years 400 converts were baptized of whom 200 were adults.

The importance of the Catholic hospital lies in the fact that it admits non-Catholics as patients. In *Modern Parish Problems*, Father Garesché emphasizes the importance of the possibility thus presented for winning converts. But the nun has also her part to play. Speaking to a group of sisters in attendance at a sectional Catholic Hospital Association meeting, a priest outlined the opportunities which a nurse has of winning the sick to the true faith. He said:

And then his Catholic nurse cajoles and treats him with kindly courtesy; she seems to be interested in him, she makes his case her own, she brings him wholesome literature, a Catholic paper or magazine, she introduces him to the Hospital Chaplain, she never preaches a sermon, just uses tact and diplomacy; she tills the ground cleverly, and with caution, she plants the good seed with helpful words and good example, and oft times she rejoices in the harvest.

In the November 30, 1928, issue of the *Universe*, a leading Catholic paper in England, the question is discussed as to what should be done by a Catholic nurse in the case of a dying Protestant. Attention is called to the fact that since there is but one true religion obviously Catholics cannot take part in a Protestant service nor encourage such services in any manner. But if a dying Protestant makes a definite request to see his clergyman the Catholic nurse may request the latter to come to *visit* the

sick man. She can have nothing to do with any ministrations or prayers his call may involve. Where a sick Protestant is receiving such visits from his pastor it is inadvisable for the Catholic nurse to interfere "in any active or positive way." If it should chance, however, that the clergyman was not present in the final moment "there is no reason why a Catholic should not exhort the dying person to make acts of hope, faith, charity and contrition." In the event that the sick Protestant expresses no desire to see a clergyman of his faith, the least interest expressed by him in the Catholic religion should lead her to use every effort to induce him to see a priest. Should he refuse, or should it be impossible to secure a priest, the dying person should be given instructions in the principle truths of "the Christian and Catholic religion," and if possible should be baptized. Should he be unable to make clear his willingness to be baptized but have at some previous moment indicated or given some sign that might be interpreted as willingness, he may then be baptized conditionally. Should he, of course, be wholly incapable or absolutely unwilling to be baptized, even conditional baptism must not be given. Where baptism is performed the nurse, or whoever performs the rite, should make it clear that the person thereby becomes a member of the Catholic Church.

Another Catholic writer calls attention to the fact that in at least some hospitals "one of the nuns is often detached from other work to instruct prospective converts during their convalescence." Indeed, there is here recognized need for discretion, Father Dominic Pruemmer, O.P., writing in the *Homiletic and Pastoral Review*, December, 1929, on the "Conditional Administration of Sacraments to Non-Catholics," urges that the nurse should not do any-

thing that might leave her open to the charge of proselytism, adding that "such accusations, leveled against our religion and its institutions, cause serious harm. Consequently, she should always proceed, not with ill-timed zeal, but with Christian prudence."

The Church has organized special religious orders, the object of which is to win Protestants to the Roman obedience. Foremost among these is the Confraternity of St. Paul, commonly known as the Paulists, organized by Father Isaac Hecker, a former Protestant, who gathered about him a small group of those who like himself had turned to the Catholic Church, banding them together in a brotherhood that has since grown powerful.

Father Conway states explicitly that the aim of Father Hecker's life was "to make America Catholic." He is quoted as saying, "I will help the Catholic with my left hand, and the non-Catholic with my right." Nor did he doubt as to the possibility of success. The founder of the Paulist order declared that "the American people can be converted to the Catholic faith." He was sure of it.

The Paulist Fathers are among the best educated, most capable, and most ingratiating of all Catholic clerics. They are gifted in the realm of speaking and writing. Their missions, books and pamphlets are wide spread. No fewer than 2,000,000 pamphlets are sown annually over the land. Their missions to non-Catholics are attractive and effective. The printed *Question Box* of Father Conway has been distributed literally by the million. They are influential in student circles and persuasive in addresses to Protestant audiences. They emphasize points of agreement and give to points of disagreement their most generous and attractive interpretation. To them Protestants are not so much "heretics" as mis-

taken or separated brethren. They are among the first to respond to goodwill meetings, seminars, and other points of Protestant contact. Of one thing, however, we may be assured. Wherever he is and whatever he does, the Paulist Father has but one goal in his mind, one end to attain, namely, the winning of Protestants, for it was for that purpose the order was founded. It is because of success in this field that the order has endured.

Among the agencies founded and sponsored by the Paulist Fathers is the Catholic Unity League, which directs a library of books on the doctrine, ethics, history of the church, etc. These books are loaned or given to non-Catholics. The library has over 5,000 volumes, and tens of thousand of pamphlets. Father Conway states in *The White Harvest*, that their course of reading "has been effective in sending enough non-Catholic inquirers to priests for instruction to justify the League's existence."

In the past ten years the League has spent rather more than \$50,000 for the spread of the faith. In *America* for October 26, 1929, Father Conway states that 1,600 converts have been won by the Catholic Unity League. He defines the work of the league as, "a modest attempt to carry out Father Hecker's idea of a country-wide apostolate of the press for the conversion of non-Catholics. Its slogan is the challenging slogan, which angers the bigot, but sets forth clearly the Church's Divine mission of teaching the nations: 'To make America dominantly Catholic.'"

The National Converts' League is another development of the Paulist Fathers. It was founded in New York a number of years ago by Father Conway, whose "main objective . . . was to use the convert as an apostle to make other converts." Father O'Brien says that there is "abundant evi-

dence to believe that the establishment of the League in every city in America would be instrumental in bridging the chasm that now yawns almost universally between Catholics and their separated friends."

The Catholic Missionary Union is still another Paulist activity, its purpose being to assist the bishops and clergy in the poorer parts of the country by paying the expenses of missionaries and providing literature for distribution among non-Catholics.

A League of Prayer for the Conversion of America is also among the Paulist activities. "The League of Prayer is affiliated to the Catholic Missionary Union by a covenant of prayers for the Conversion of America." Members of the league are required daily to say the following prayer:

O Almighty and Eternal God! Who savest all and willest not that any should perish, look, we beseech Thee, upon the souls that are led astray by the deceits of the devil; that, rejecting all errors, the hearts of those who err may be converted, and thus return the unit of Thy truth through Christ our Lord. Amen.

Members of the League of Prayer who faithfully observe its requirements receive definite spiritual rewards including an indulgence of 100 days every time the prayer is recited and plenary indulgences under certain conditions at the hour of death.

The Rack Tenders' Association is still another Paulist activity. It is composed of devoted men and women interested in securing the wide distribution of pamphlets on Catholic faith and practice, chiefly through book racks in churches. It is their duty to choose, replenish the stock of pamphlets, to keep records, and frequently to empty the coin boxes in which the buyers place the purchase price of the literature selected from the rack.

The most familiar of all Paulist activities, however, is what is known as Missions to Non-Catholics. Especially gifted priests are set apart for this purpose. The missions are conducted in a way to appeal to Protestant sympathy. No harsh words are spoken. Even insolent questions receive serious consideration; personal conferences are encouraged. In the past conversions were relatively many. A Paulist journal, the *Missionary*, for July, 1926, states that recently, however, "missions to non-Catholics, especially when conducted in the Church, do not today attract one-tenth of the audiences which encouraged us thirty years ago."

Still another order, the Friars of the Atonement, at Graymoor, N. Y., is organized primarily to emphasize propaganda work among Protestants. This was originally a monastic order of the High Episcopal Church in the United States. Some years ago the body turned to Rome and took with it the equipment it had gathered while under Episcopal auspices. It has become highly effective and its purposes are outlined from time to time in letters from its Superior appearing in its organ, the *Antidote*, the title of which is somewhat suggestive of its character. In February, 1929, Father Paul James Francis stated:

The Crusade of *The Antidote*, as you are aware, is among our non-Catholic fellow-citizens of America. . . . Then there are our closest neighbors (religiously) in non-Catholic America, the Episcopalians or Anglicans. Among them is a strong Pro-Roman Party, who advocate the return of the entire body to communion with the Apostolic See which would mean their reception into the Fold of Peter. A Third Object of our Crusade is to encourage and advance this movement among Anglicans.

Then follows an appeal to "our Crusaders" to demonstrate their loyalty by contributing to a fund

toward the mailing of free copies of the *Antidote* among Protestants. In August, 1929, Father Francis stated that the object is "the healing of the bitter waters of Protestantism by casting into them the Cross of the Atonement." In the issue for October, 1929, Father Francis further said:

We propose to make *The Antidote* more and more a messenger of Catholic truth to our non-Catholic fellow-citizens, not only with the end of promoting the Pro-Roman Movement in the Anglican or Episcopal Church, but of helping to make America entirely Catholic.

An interesting illustration of the way in which the Friars of the Atonement utilize the *Antidote* was shown at Hereford, Texas, where the paper was originally published. The editor mailed the *Antidote* to every non-Catholic family in the town, in this way gradually overcoming bigotry, until it was possible there to establish a fine church and school. "What has been accomplished in Hereford might be accomplished elsewhere by the *Antidote* had we the funds at our command to mail it in large numbers to our non-Catholic fellow-citizens," is their somewhat optimistic contention.

Since its first and chief aim is the conversion of non-Catholics, the Society of the Atonement has originated and promoted the observance of what is known as the Church Unity Octave, a centering of attention and prayer for a given period on the only form of church reunion the Catholic Church is ready to recognize—submission to Peter. The Octave is kept annually from January 18 to 25.

Still another active society is the Fathers of St. Joseph. Their effective work is considered in the chapter on "The Negro Catholic." Also, the Society of Jesus has a long record of converts, mainly in the higher social circles, while there are zealous

secular priests who have won wide renown in their parishes in the field of conversion.

An effective Catholic propaganda journal is *Our Sunday Visitor*, edited by Bishop Noll of the diocese of Fort Wayne. It is said to be the most widely distributed Catholic weekly in the world, boasting a distribution of approximately 600,000. Every effort is made to bring it to the attention of Protestants, with the result that under the title, "Visitor Converts," the editor stated on May 3, 1925, "Hardly a week passes in which some reader will not write us and report the fact that he or she is a convert of *Our Sunday Visitor*, or one whom *Our Sunday Visitor* has strongly confirmed in the faith." While many thousands of non-Catholics receive the regular weekly edition of *Our Sunday Visitor*, there is also a monthly edition even more especially designed for Protestant readers.

The Knights of Columbus are widely known for their fraternal and social activities, but it is not so generally realized that they are credited with being among the most effective agencies in work for non-Catholics. Father Conway writes in *The White Harvest*, "The best work accomplished in getting an audience of non-Catholics together has been done by the Knights of Columbus in scores of cities, from New York to San Francisco, during the past twenty-seven years."

This author refers to the fact that the Knights of Columbus have spent thousands of dollars in advertising and in distributing thousands of pamphlets and books. For more than eleven years the annual mission to non-Catholics in New York City at St. Patrick's Cathedral has been given under the auspices of the Knights of Columbus. They have mailed no fewer than 300,000 invitations and co-operated in every possible manner. The late Cardinal

Farley is quoted by Father Conway as having said to him, "The best work the Knights of Columbus are doing for themselves and for the Church in New York City is this annual lecture course to non-Catholics. . . . God bless them for it, and thank them in my name when next you address them."

The radio is being used increasingly as a method through which an appeal can be made to the non-Catholic world. The Paulist Fathers have set apart one of their priests for radio work, and now in a score of cities Catholic radio hours have become popular and effective. In Baltimore they are in charge of the Knights of Columbus; while a priest in North Carolina, where there are few Catholics, is conducting a state-wide campaign to insure the inauguration of a Catholic radio broadcast in the form of a series of sermons. In March, 1930, Cardinal Hayes inaugurated a new and nation-wide radio service, conducted in the interests of the Roman Catholic Church.

It has sometimes been thought that motion pictures were being used by the Catholic Church as a means of propaganda, but no evidence can be found to sustain that contention. The fact that there seems a growing disposition to use Catholic symbols and services in motion pictures is probably due to the fact that they are colorful and spectacular, and that Catholic architecture, services, processions and vestments lend themselves effectively to screen purposes, while the more severe and simple Protestant services fail to do so.

It will be agreed, we think, that in all this varied activity, we have evidence of a crusade, more eager, more systematic than any similar efforts on the part of the Protestant bodies. The reformed churches may be thus active among the Mexican and Italian Catholics, but otherwise there is a tendency among

most Protestant communions to leave the sincere Catholic to worship God in the church of his birth. Indeed, the Roman Church is violently opposed to proselytism of any kind among her faithful. In his book, *Our Fathers' Faith and Ours*, Dr. David S. Schaff quotes the statement of Cardinal Bellarmine that all Protestants have done is to lead Catholics astray whereas, "in the Catholic Church, it is true, many also are bad" yet "among the heretics, there is no one who is good." Be that as it may, the point for us is not whether the Catholic or the Protestant is the better justified in his attitude, but what is the actual result of the immense efforts which the Roman Church is undoubtedly putting forth with the object of retrieving losses by adding gains in her membership.

CHAPTER XII

CONVERTS TO THE CHURCH

THE zeal with which the Roman Church is seeking to make converts is, therefore, obvious and unquestionable. We have now to consider, not the sowing of the seed, but the reaping of the harvest. With immigration restricted, with the birth rate diminishing, with leakage from Catholic families into a non-Catholic environment evident, it is pertinent to ask whether the Church is receiving an adequate reënforcement from her evangelism. Are converts as numerous and as influential as those whom she holds to be perverts?

Catholics fully realize the gravity of this question. In the *Monitor* we read:

If the Church is to survive in the United States, it must receive a continuous stream of new members from other sources than by birth in Catholic urban families. Therefore, to prevent decrease, let alone secure increase in the number of Catholics, there must be conversions and on a large scale.

Using similar argument, the *Evangelist* declares that the church is "facing an era of conversion to the faith," while Father Edward J. Mannix of the Colorado Apostolate predicts a series of "epochal conversions in America and the English-speaking world." *America* for April 22, 1922, summons the church to a new crusade among "the more than 80,000,000 spiritual wrecks left in the wake of devastating heresy." Father O'Brien, in *The White Harvest*, talks of "winning the pagans and semi-pagans in our very midst."

According to one point of view, it is much more difficult for a Catholic to become a Protestant than vice versa. Boswell quotes Dr. Johnson as saying:

A man who is converted from Protestantism to Popery may be sincere; he parts with nothing; he is only super-adding to what he already had. But a convert from Popery to Protestantism gives up as much of what he has held as sacred as anything he retains; there is so much laceration of mind that it can hardly be sincere and lasting.

In the London *Spectator* for May 2, 1925, Dean Inge put the thought in these words:

Nobody has ever been so adroit in cutting off every line of retreat as the Church of Rome. The first motions of doubt must be confessed at once as a deadly sin. As for the social penalties which an "apostate," has to suffer, and the pitiful estrangement from those who are nearest and dearest to him, these things have been described by a few who have dared to regain their freedom.

On the other hand, conversion to the Roman Church is no mere form. The oath required of one who abandons Protestantism, is concluded with these words:

With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Holy Catholic and Apostolic Roman Church. So help me God, and these His holy Gospels, which I touch with my hand.

Only as a result of deep conviction would an honest person thus solemnly swear to detest the associations and beliefs once held dear and sacred, and emphasize his recantation with his hand upon the Bible. The former Protestant Episcopal Bishop of Delaware, Frederick Joseph Kinsman, was thus converted to the Catholic faith. He visited Rome and threw himself on his knees before the Holy Father,

presenting to him the ring and the seal which had been the insignia of his former high office in the Protestant world. Also he surrendered the cross he had worn as an Episcopal bishop, and cried: "Holy Father! here are the marks of my rebellion!" To which the Pope replied: "They shall be henceforth the token of your submission, and as such go and lay them on St. Peter's tomb."

All over the world, the church has been counting her gains and losses. According to some balance sheets, the net losses have been grave. Others are so optimistic in character as to indicate that the church has suffered little or nothing in the last 150 years.

Bishop Schreiber states that more Catholics living in the Protestant sections of Germany are lost to the Faith each year than the total number of pagans made Christians in Catholic foreign missions during the same period.

On the other hand, Chesterton quotes Father Ronald Knox as saying that the converts to the Roman Church in England are now so numerous that they would be like a landslide but for the fact that they are neutralized, or at best lessened, by losses; and Hilaire Belloc, addressing the Catholic Evidence Guild in England in 1926, also expressed his belief that the conversion of England is in sight. "The change," he said, "if it is to come, will come with appalling rapidity to gladden the hearts of a generation that is not your own."

Certainly conversions in England to the Catholic faith appear to be proportionately far more numerous than in the United States. With a Catholic population of approximately 2,000,000, there are from 12,000 to 15,000 converts a year. If the same proportion held good in the United States the total

would be about 120,000 instead of an actual total of one-third that number.

Conditions, however, are different in the two countries. In England, a strong Catholic tradition has continuously existed. Westminster Abbey once resounded to the sonorous *Dominus vobiscum* of the Roman priest, and the entire country is dotted with edifices now used by the Church of England that in former days heard the tinkling of the bell at the supreme moment when the wafer became the very body and blood of our Lord. In England the High Anglican party in the established church has a strength far greater than the High Church wing of the Episcopal Church in America. There is an occasional drift of priests and laity who, having drawn near to the Roman obedience, find it but a short step across the border. In England, too, the church has made a much more productive appeal to the intelligentsia than it has in the United States. Outstanding writers such as Chesterton, Noyes, Shane Leslie, Benson, Martindale, Knox, and the gifted popular and widely read Sheila Kaye-Smith with her High Church rector husband not only find their way to Rome but are aggressive as apologists. One looks in vain for such a list in this country. A Joyce Kilmer, yes, but he stands almost alone. There have been many converts to Catholicism in the United States, but not as yet a Newman shooting like a meteor across the pages of religious history and dazzling his generation with superb gifts of pen and speech.

In England the Catholic Church maintains an effective Convert Aid Movement from which funds are available to help Protestant clergymen who become Catholics to tide over the difficult months that follow their decision. The knowledge that this aid is available may help not infrequently to promote

decision when one is fairly well convinced and yet fearful of what the future may hold. The question of a similar organization is being agitated in both Germany and the United States. Possibly the need here is not so great as in England for in this country clerical converts are relatively less numerous.

Nevertheless, a considerable number of Protestant clergymen in the United States have entered the Catholic communion. In 1787, the Rev. John Thayer, a Presbyterian minister, became the first New England priest. He was converted largely through the miracles performed after the death of Benedict Joseph Labre, known as "God's Vagabond," who died during Holy Week of 1783 and has since been canonized.

In the *Lamp* for May, 1925, it is stated that a recent convert from a Western diocese of the Episcopal Church was the fifth clergyman serving the same congregation to enter the Catholic Church. It is also reported in the *New Century* for September 5, 1925, that after the death of Archbishop Corrigan six hundred letters were found addressed to him by non-Catholic ministers who asked what they could do in case they entered the church. In a list of autobiographies of American converts appearing in the Appendix to the *American Convert Movement* the names of thirty-four former Protestant clergymen are included who not only became Catholics but wrote and published the stories of their transfer of allegiance.

What is the lure that leads men and women to the Catholic Church? Chesterton in his book, *The Catholic Church and Conversion*, says, "The Church is a house with a hundred gates and no two men enter at exactly the same angle."

What, then, are the gates that prove so enticing that peace and satisfaction can be found only

through their entrance? A writer in the *Catholic Times* of London for January 6, 1928, states that converts pass through four phases: first they say to themselves, "The Roman Catholic Church is not so bad after all"; second, "The Roman Catholic Church is quite good after all"; third, "The Roman Catholic Church is the best Church"; and finally, "The Catholic Church is *the* Church."

It would be profitable, if it were possible, to make what scientists call a case study on this theme, to select, for example, 5,000 converts and by carefully recording personal interviews ascertain and analyze the considerations that led them to desert Protestantism and become Catholics. But such a study does not seem practicable.

The writer has, however, read over two hundred stories of conversion to the Catholic Church written either by the convert or by some one familiar with the facts in the case. Generally speaking, they fall into five major groups: first, those won by literature, second, those led into the Church through her schools; third, those summoned by an inner light they could not refuse to follow; fourth, those who give various other reasons but refer indirectly to the influence of Catholic wives, husbands, or members of their families, though in only a few instances do they admit any connection between that fact and their conversion; and fifth, miscellaneous, in which are grouped the unusual and spectacular conversions, and also those due to the influence of Catholic hospitals.

Thus drawn to the church through literature was the daughter of a former United States Minister to England, who, studying Catholic books in order to refute their errors, found herself at last at the altar. It was a book by Father Robert Hugh Benson that led the wife of an Ontario Anglican bishop from the

church of her husband to that of Rome. As a Catholic paper stated, "Mrs. Bidwell read herself into the Catholic Church."

Among striking stories of conversion through literature is that of the late Dr. John Monk, of North Carolina. He was a practicing physician in a small village. One day he had occasion to send to New York for medicine. It came to him wrapped in a newspaper. Printed matter was rarer in those days than now, and naturally he saved the paper to read. It contained a sermon by Cardinal McCloskey on the divinity of the Catholic religion. It was first read by Dr. Monk's brother, the village pharmacist, who handed it to him with the remark: "Here, John, is something that may interest you." Dr. Monk was greatly fascinated. There were no Catholics in the neighborhood and he knew of no priest or layman to whom he could turn. He wrote a letter, addressing it to the Wilmington, N. C., Post Office, with the request that it be forwarded to, "Any Bishop or Priest of the Catholic Church." The letter was sent to Cardinal Gibbons, at that time Vicar Apostolic of North Carolina, who in turn sent it to a priest who interviewed Dr. Monk. Four months later he was received into the church. From the day of his entrance he was aflame with zeal for the new faith, converting not only members of his family but scores of patients, until today in the town where he practiced there are no fewer than 1,000 persons who belong to the Catholic Church. He lies in the cemetery behind the church and on his tombstone is the inscription:

John Monk, M.D., the Cornelius of this neighborhood, and under God the Founder of this Catholic Mission.

The group of converts worthy of highest respect are those who come clearly through the shining of

an inner light that, like the Star of Bethlehem, urges them on. So a godly Protestant minister cried, "The inward voice was leading me on into the light of God's love; my heart longed for the true faith. In prayer and meditation, to be sure, I had God's leading."

A noted professor and editor had something of the same experience, while a less prominent but equally sincere Episcopal layman decided thus, "I ought to act on my real convictions. This was an unpalatable thought but . . . I did not flinch from consequences."

Converts who are really driven by irresistible conviction cry out with Tennyson in "The Wreck":

Hide me, Mother. My Fathers belonged to the Church of
old,
I am driven by storm and sin and death to the ancient
fold,
I cling to the Catholic Cross once more, to the Faith that
saves,
My brain is full of the crash of wrecks and the roar of
waves.

More spectacular are the stories of conversions along strange and devious paths. Of the more than two hundred cases studied these constituted nearly half. One man, noted in the athletic world, was converted at a wayside shrine through the intercession of the Little Flower. A professor was won through a girl student refuting a statement he had made regarding Catholicism and asking a probing question. One woman found herself quite without knowledge or purpose on her knees at the altar. A relic placed on the breast of a sick child led a father to the Light. An umbrella left in church, necessitating a return to find it, was instrumental in the decision of one man. A procession of the Blessed Sacrament

around the church so moved a Protestant witness that she sought peace. The pinning of a Badge of the Sacred Heart on the dress of a sick Protestant friend resulted in baptism. A railroad clerk found a Catholic magazine in the reading room of the local Y.M.C.A. Later he asked for "the waters of regeneration."

Broadly, we may take it that conversions to the Roman Catholic Church are a substantial element in the situation of which some estimate should be attempted. Here we are assisted by the *Official Catholic Directory* which gives each year a general summary of outstanding statistics for the United States and achievements during the preceding year. The last summary printed, copyrighted in 1929, gives 36,376 as the total number of converts received in the church during the preceding year, with thirteen dioceses not reported. Allowing to such dioceses a proportionate number, the total would be something over 40,000 converts.

The total is impressive and conversions to the church are given wide publicity in the Catholic press. We read of "Fifty Converts in Class at Cathedral"—"Apostolate Fathers Make Fifty-three Converts during the Year"—"Fifty Convicts Confirmed by Salt Lake Bishop"—"Confirmation Class Has Sixty Converts in Paulist Parish"—"Seventy-five Converts Receive Confirmation in St. Francis Xavier Church"—"Flood of Converts to the Church." Yet the thoughtful leaders of the Catholic Church have insistently raised the question why converts should be so few. Father Reger in *Alias Oves Habeo* (Other Sheep I Have), quotes the calculation that "every priest actually engaged in the *cura animarum* has less than two converts to his credit for the year." The well-known Father Coakley stated in 1922 that the convert returns for the previous year

averaged but 1.78 for each priest, and added: "These statistics are not calculated to give any of us a thrill." Writing in 1927 he said:

Some mathematician with a fondness for differential calculus might tell us how long it is going to take to preach the Gospel to the whole of America. One thing is certain; either the Faith is not making tremendous headway in America, or else the figures in the Catholic Directory are wrong. . . . We will never get anywhere by closing our eyes to the fact that the figures of convert making in this country would almost warrant the conclusion that the priests in the United States are losing the missionary spirit. How else explain the fact that 25,773 of them, upon whose education a huge fortune has been spent, succeeded in one year in making only 1.3 of a convert per each?

Again he said:

The figures show that while we have 783 more priests in 1927 than in 1926, there was a net decrease of 1,760 in our converts. We gained five per cent in our priests, and we lost three per cent in our converts. It almost looks as if every time a Bishop ordained a priest in the United States, we lost more than two converts. If this is progress, make the most of it.

The *Catholic Standard and Times* for October 8, 1927, reckoned that it took 555 Catholics to win a single convert, and added that "something seems to be wrong."

These heart searchings may be illustrated by two references. On paper, a great impression is created where all converts for the year are received on a given day at the cathedral, with the archbishop or cardinal in charge of the ceremony. In Boston, for example, the diocesan organ reported that 1,200 converts were confirmed by His Eminence in 1925, over 1,000 converts in 1926, nearly the same number in 1927, and singularly enough, 1,000 converts

in 1928. In the Baltimore cathedral 615 converts were received in 1925, 871 in 1927, 748 in 1928, and 759 in the spring of 1929.

But we have to remember that the archdiocese of Boston has 1,062 priests, 3,644 nuns and monks, and a Catholic population of nearly 1,000,000. The archdiocese of Baltimore has 800 priests, nearly 1,000 students in seminaries, and a Catholic population of 270,000.

The poor showing made by the priests is, however, not altogether their fault. They have great difficulties to face. A London paper, the *Catholic Herald*, for August 22, 1925, has held that "Catholics of today, no matter how attracted to the Church or how sincere in their desire to further her interests, are not propagandists. There are hardly enough priests to take care of the internal wants of Catholic organizations."

In his book, *The American Convert Movement*, Father Mannix gives another reason for the comparatively small number of conversions, saying, "Probably due to the American matter-of-fact and relatively unemotional temperament, conversions through miraculous visions are not so common as in Latin lands."

In discussing this question in 1922 Bishop Noll, of the diocese of Fort Wayne, places much of the responsibility for the failure of the church in winning any considerable number of converts to the fact that 90,000,000 Americans "have anything but a good opinion of us." He states that the Protestant group of church members is taught in Sunday schools and churches that Rome is wrong, that this teaching is persistently fostered in Protestant literature, that the Masonic group regards the church as its greatest enemy, and that nearly the whole faith has been taught to fear Catholicism. In *America* for Novem-

ber 18, 1922, he wrote, "Not only do Protestants not know us, but they have been so poisoned against us, that ours is the last organization on earth with which they would care to be affiliated."

On the other hand, the *Catholic Observer*, of Pittsburgh, for October 20, 1927, attributed the meagerness of results "to the grossly ignorant and religiously uninspired lives of many Catholic laymen. . . . To the observer the lives of many Catholics give little evidence that there is any special merit attached to the Church." While on September 18, 1922, *America* refers to a failure "to advertise our good things except from our own pulpits where there are no Protestants present to hear us and from our own Catholic papers which do not reach the homes of non-Catholics."

Viewing the situation as a whole, therefore, I would say that it is doubtful whether the conversion of 40,000 persons every year to the Roman Catholic faith is sufficient to make good the losses incurred by restricted immigration, birth control and leakage. "Making America Catholic" is not an objective obviously to be taken too seriously. The question is, indeed, whether America is to retain the Catholicism that she has. For in a nation of 120,000,000 citizens, an annual conversion of 40,000 persons, even if that figure be accepted, can hardly be regarded as "a vast influx."

In *The American Convert Movement*, Father Mannix quotes an authority of his day who computed the converts and their descendants, covering a period of eighty years ending with 1895. He gave the total as 700,000, and later estimated that 800,000 converts were received into the church during the twenty-seven years preceding the publication of his book in 1923. From these figures he deduced that the convert element in the Catholic population of

the United States today attained to the figure of 2,200,000. It is this figure, if we accept it, that we have to set against the statistics quoted earlier in the inquiry.

Several thoughtful Catholic authorities have raised the question whether the church should not devote her energies to her own "fallen-aways" rather than to obtaining proselytes from other denominations. On September 16, 1927, Father Gannon, editor of the *True Voice*, declared that "after all, it is generally easier to win back a fallen-away than to instruct a convert."

A hopeful sign of the times is the recently approved canonical erection of the Missionary Servants of the Most Holy Trinity, who have been organized primarily for work among the "fallen-aways." An aim of this new community of priests and brothers is to help stop the leakage from the church. The "Decree of Erection" was signed by Bishop Toolen on April 29, 1929.

Nor is it to be supposed that every Catholic gained is a Protestant lost. Among the converts are many who were born in Catholic homes but for one reason or another were never baptized as children. Annually, too, there is a not inconsiderable number of Jews who respond to the vigorous campaign of proselyting carried on among them. Also, there are a great many who, while Protestant in tradition, are without formal church affiliation. Their conversion detracts little from the strength of Protestantism as a whole; nor is it certain that these spiritual wayfarers are a dependable asset to the Roman Church into which they have drifted.

As a matter of fact, converts from Protestantism often create something of a problem for the church. They carry over with them a residue of their former independence of religious thinking and are apt to

leaven their new faith with the yeast of the old. So a Catholic paper, the *Southern Messenger* for October 20, 1927, speaks in criticism of the former Protestant Episcopal Bishop Kinsman and his book, *Americanism and Catholicism*, claiming that "it contains many unproved and unprovable statements." Similarly, the *Catholic Herald*, of London, on August 22, 1925, criticized a convert of some standing in the literary world who turned from Protestantism to Catholicism and then back to Protestantism, remarking that "it all goes to show how dangerous it is, that converts of a few months' or years' standing in the Church, should come to be looked upon as authorities on Catholic matters."

Father Conway, who perhaps has had more experience with converts from Protestantism than any other man in America, or possibly in the world, states in *The White Harvest* that he has met converts of years' standing who, "in perfect good faith, held theoretically the most heretical opinions, or who practically were living in adultery because of a prior invalid marriage."

That Sigrid Undset, of whose conversion to the Catholic Church so much has been heard, is something of a problem to her new communion is indicated by the scathing Catholic criticisms of her novels. The *Catholic Record* of May 25, 1929, refers to "the vileness" that is in the works of Madame Sigrid Undset and quotes the view that the famous author has not "grasped 'the true spirit of Catholicity (as it affects literary expression) and the higher ideal of the Roman Catholic Church (as to exercise of God-given talents) which spirit and ideal should be the standard of a Catholic's life and a Catholic's work.'"

The church, even when she obtains converts, has thus to face the problems which affect all religious

communities in the twentieth century. She cannot make America Catholic without making Catholicism American. When, however, the *Tablet* for September 22, 1928, stated that "at least 800" Protestant churches "have closed shop to give way to Catholics," an inaccurate impression of the actual facts is given. A Catholic church once consecrated can only for the most serious of reasons be sold or used for other purposes. While to Protestants the church edifice itself is only incidental and may be sold at any time for any legitimate purpose, if by such sale the way is opened to larger ministry. In numerous instances, the abandonment of a fabric by Protestants means that a larger fabric has been erected.

THE NEGRO CATHOLIC

IN THE United States there are today about 12,000,000 Negroes. They constitute one-twelfth of our population. In 1620 a Dutch ship landed at Jamestown, Va., with the first cargo of Negroes destined for slavery, twenty in all; while at Plateau, Ala., the last known cargo of slaves was landed as contraband during the Civil War. The present Negro population in this country is about equal to the number of slaves brought to the whole of the Americas from the beginning to the end of the slave trade.

In the face of great difficulties, the Negro has made amazing progress in this country since the Proclamation of Emancipation. On a shaft recently erected by Negroes in the city of Baltimore, marking the progress of the race, there is a record of its attainment. Negro wealth is estimated at 2,500,000,000; the number of home owners is 700,000; farm owners, 232,000; business enterprises, 70,000. Negroes own 73 banks, with a combined capital of \$6,500,000,000 and an annual business of \$100,000,000. They have 51,000 churches with property valued at \$100,000,000. To this story of material development might well be added the long list of Negro men and women who have won high place, some even achieving immortality, in the worlds of science, literature and art. The development and achievement of the Negro in the past half century is among the marvels of human history.

It is, therefore, pertinent to this discussion to ask

how many of these Negroes in the United States belong to the Roman Church. The question is easier asked than answered. Immediately we encounter difficulties. Apparently there has not been any precise or generally accepted enumeration. Many estimates are based, so it would seem, on guesswork.

The Government Bureau of the Census, the most impartial and perhaps the most accurate in the realm of estimates, gives the number of colored Catholics in the country at the close of 1926 as 124,324, divided among 147 separate local organizations. Other estimates vary. Some are above and some are below this figure.

In the Jesuit journal, *America*, for March 6, 1920, a writer puts the number as "less than 500,000"; and in an appeal for funds for mission work among Indians and Negroes made in 1925 by two cardinals and an archbishop, reference is made to a Negro population of ten million, "of whom hardly four out of 100 are Catholics." This suggests a membership of about 400,000.

The last issue of the *Negro Year Book*, 1925-26, in its compilation of religious statistics among the race credits to the Catholic Church 100 churches with property valued at \$1,250,000, and a membership of 60,288, adding in a footnote that the Catholic Board for Mission Work Among Colored People estimates that there are 250,000 colored Catholics in the United States.

Mr. A. C. Monahan, writing in *Columbia* for April, 1927, refers to this estimate of 250,000 Negro members, commenting that "this number seems especially small when we consider that at the close of the Civil War in 1865 there were approximately 200,000 colored Catholics, or nearly 4 per cent of the then total Negro population." He proceeds to consider the causes of this decrease in

ratio and suggests that "it is largely because the members of the Catholic Church in the United States have never taken a great interest in the American Negro."

In *America* for September 28, 1929, there appeared a letter from the Rev. John T. Gillard of the Society of St. Joseph, in which he takes the position that there are 204,000 colored Catholics in the country, either in colored congregations or worshipping with their white brethren. He closes his communication with the emphatic statement that his figure "must be accepted as the *first, accurate, official, and national* census of colored Catholics in the United States as of January 1, 1928."

The *Catholic Citizen* for May 25, 1929, stated that in 1925 the total number of Negro Catholics in the United States was estimated at 125,000, and that there would have been over 100,000 colored Catholics in Louisiana alone if the freedmen had followed the faith of their former masters.

In 1928 an official diocesan weekly, the *Denver Catholic Register* for December 27, made the more modest claim that there were perhaps more than 50,000 Catholic Negroes in America. In the spring of 1929 the National Catholic Welfare Conference News Service released the statement, "In 1906 the number of colored Catholics was 44,982."

That influential English Catholic journal, the *Tablet*, of London, for October 5, 1929, states that "In twenty years the 'colored' Catholics of the U.S.A. have increased by 200 per cent. But they are still rather few in number. Perhaps there are 80,000 of them in all."

From these figures, whichever of them we accept, it follows that the vast majority of Negroes in the United States are outside the Roman Church. The truth is, of course, that in his church relationship

the Negro is overwhelmingly Protestant, and within the Protestant circle overwhelmingly Baptist and Methodist. There are scattered groups related to other Christian bodies. There is even a Negro Jewish synagogue in Harlem and a negro Mohammedan mosque in Chicago. But when it is remembered that more than 3,500,000 Negroes are Baptists and nearly 2,000,000 Methodists, the appeal and influence of these two Protestant denominations must be recognized.

The Catholic journal outstanding in the Negro field, the *Colored Harvest*, in its issue for September-October, 1927, pays this generous tribute to the Negro Methodists:

Yearly these religious groups grow in affluence and influence. They have planted institutions of learning throughout the Southland, and today on foreign soils—Africa, South America, and the various isles of the sea—the seeds of Negro Methodism are being sown.

The Negro is keenly race conscious and among the better educated and more intelligent of the race the spirit of racial loyalty is strong and enduring. He may have varied interests and contacts with members of the white race, but if and when they conflict with what he understands to be racial advantage and loyalty they must yield to the latter. This may explain in part at least why Negro Catholics are relatively more active in non-sectarian and Protestant organizations than are white Catholics.

The colored Young Men's Christian Association, for example, appeals to and retains the fellowship and support of outstanding Negro Catholics. It is part of the racial program. Its development promises to be advantageous to the race; therefore, though the church may condemn active participation in management and program, racial interests and

pride outweigh clerical disapproval or church condemnation. No one who has heard or read such outstanding leaders of the race as Major Moton, Dr. DuBois and Dr. Turner can easily question the Negro attitude of primary allegiance to whatever in his judgment best promotes the welfare of his people. To this end he is increasingly oblivious of creedal and other bars.

The Negro is also essentially religious. The burdens he bears, the neglect he suffers, the privations he endures and the prejudices he daily faces alike impel him to seek a strength greater than his own, either in some atavistic superstition or in the God of Christianity. While millions of Negroes are not church members, the number without religious belief, however crude, is relatively small. Atheism is hardly a Negro characteristic.

In computing religious influences, therefore, we must add to the list of reported church members those large numbers of Negroes who, while not formally identified with evangelical bodies, nevertheless, esteem themselves Christian, attend services more or less regularly, and in the great events of life turn to the church and especially to the Protestant communions for ministration and service.

Some Catholic writers have depreciated the reality of the Protestant faith professed by Negroes. The *Catholic Encyclopedia*¹ commits itself to the statement, "The vast majority of those [Negroes] who claim adherence to some Protestant denomination have no definite notions of Christian doctrine and have equally vague ideas about Christian morality."

It is true that some outward expressions of Negro faith have been grotesque and bizarre. But this is not true of Negro Protestantism alone. A letter

¹ Vol. XII, page 629.

was written recently to emphasize an appeal for Catholic funds, and in it we read:

In the fall of 1927 thousands gathered at one of our missions, St. Peter Claver's, New Orleans, Louisiana, to catch a glimpse of what was said to be an appearance of St. Theresa in a window pane of the school. Within a week or so more than fifty thousand people had made their way to the school. The crowds increased to such an extent that at the request of the public authorities the window pane was removed.

Whatever extravagance there may be in Protestantism among the Negroes is thus a phenomenon that affects their religion, whatever its creedal affiliation. Nor is it confined to people of color. Annually the newspapers—for instance, the *N. Y. Herald-Tribune* of March 31, 1929—report the weird events that take place in the mountains around Las Vegas, N. M., where the *penitentes* hold their whipping procession and, stripped to the waist, walk three abreast, lashing themselves across their backs with whips in atonement for their sins. They strap the "crucified" member to a cross and leave him there for three hours. When the ceremonies are over the *penitentes* make their way home over blood-spattered trails.

In Spain, too, one finds an interesting illustration of the spectacular and bizarre expressing itself in the Catholic Church as boys dance before the Blessed Sacrament. An American priest, writing in the *Denver Catholic Register* for July 25, 1929, gives this description:

Two Cardinals, fifty Bishops, and 10,000 men walked in the procession, while 200,000 to 300,000 people lined the streets to witness it. They came from all over Spain. They carried statue after statue of the Blessed Virgin and the famous dancing boys accompanied the most popular one.

"When it came into sight, the crowd clapped wildly," said Father McMenamin. "It was the first time in my life I ever got the chance to give the Blessed Virgin a hand and I surely took advantage of it."

He added that the reverence of the people was noteworthy, and that they had the rather strange practice of applauding their preachers in the cathedral. The dancing boys of Seville thus indulge in as remarkable an expression of religion as any Negro in his camp meeting.

The reasonable comment on all this is that slowly but surely the old order is changing. The spectacular orgies of other days are giving way to a more dignified service. So was it among the whites whose camp meetings of a century ago have been followed by ordered ritual and thoughtful preaching. A rising standard of scholarship is producing a more responsible Negro ministry which, though it possess less fervor of a certain type, nevertheless, tends to establish the faith of its parishioners upon a sounder and more enduring foundation.

That a community of 12,000,000 Negroes should appeal to the evangelizing enthusiasm of the Roman Church is not surprising. Catholics themselves realize that this is a field which has been somewhat neglected. There were Catholic Negroes in the British colonies and in the possessions of other nations before the founding of the Republic. French and Spanish settlers in the South trained their slaves in the ancient faith, and that faith persisted through succeeding generations so that today in certain states on the Gulf of Mexico—Florida, Mississippi, and especially Louisiana—colored Catholics are fairly numerous. To a lesser degree, likewise, in Maryland and farther north, among the Negroes who have come from the West Indies and Latin America, there are impressive groups still loyal to

the Catholic faith established by the early explorers, adventurers and conquerors. Yet the main body of the colored people is untouched by the Roman Church.

The recent migration of Negroes from the South to the North, according to the *Colored Harvest* for January-February, 1927, opened the door of opportunity anew to the Catholic Church. In a single year, according to data compiled by the Department of Labor, 478,700 Negroes left the South, settling largely in Illinois, Michigan, New Jersey, Ohio, and Pennsylvania. Many were bewildered by the new setting in which they found themselves. They were loose from old familiar moorings and drifting they knew not where. They were responsive to any friendly voice and grateful for any practical aid. In this hour of crisis the Catholic Church found a new and fruitful approach to the Negro in the cities of the North.

In its crusade among the Negroes the church has enlisted an impressive number of devoted white men and women in the priesthood, in sisterhoods and in brotherhoods. The work is under the direction of the Catholic Board for Mission Work Among Colored People, which was created by the hierarchy in 1907. As in the Catholic Church nations, cities, races, groups and individuals have their patron saints, so does the Negro race have a patron saint in St. Benedict the Moor.

St. Joseph's Society for Colored Missions is especially active in the South with nearly one hundred priests engaged in its widespread institutions and missions. This society, which was organized by Cardinal Vaughan in England but soon transferred to the United States, has in addition to its priesthood 154 white sisters and 68 colored lay teachers in its various parochial schools. According to Arch-

bishop Curley, writing in the *Colored Harvest* for May-June, 1929, the St. Joseph's Society has brought 16,230 converts into the fold. Today there are 84 fathers of the congregation working in 56 parishes with 25 missions attached to those parishes. They are conducting 64 schools with an attendance of 11,613, and are "breaking the Bread of Life to no less than 60,000 colored parishioners."

The Society of the Divine Word, with headquarters at Techny, Ill., is a white religious order that devotes part of its energy to work among the Negroes, although the number of priests and sisters thus far assigned to this field is relatively small. It was under the auspices of this order that the one Negro seminary in the country was recently established at Bay St. Louis, Miss.

The Congregation of the Sisters of the Blessed Sacrament, organized in 1889, is among the most vital factors in Negro work in the South. The society was founded by Miss Katherine M. Drexel, who after entering upon her vocation assumed the name of Mary Katherine and established this sisterhood, of which she is now Mother Superior. There are approximately 250 sisters in this order, most of whom are working in schools for Negroes. The sisterhood has been largely supported by the private fortune of Mother Drexel.

Recently the Society of the African Missions, with headquarters at Lyons, France, has entered the Negro field of the South, sending a small group of priests as pioneers. The Fathers of the Holy Ghost also devote part of their time to Negro work in the United States. They conduct 46 missions, churches, and other stations for Negroes.

Other religious orders have priests and religious workers scattered over the country unselfishly devoting themselves to service for Negroes. The work is

almost wholly under the leadership of white priests, brothers and nuns. There are, to be sure, a few orders of colored nuns, such as the Oblates of Providence and the Congregation of the Sisters of the Holy Family, but their total number is comparatively small considering the large field they face. On May 12, 1928, the *Catholic Citizen* summed up these activities:

There are eleven religious orders of men and twenty-three sisterhoods, whose members devote themselves to this work, eleven of the latter laboring exclusively for Negroes. There are three orders of colored sisters, comprising about 200 colored nuns. The institutions include hospitals, orphanages, homes for the aged, homes for girls, Good Shepherd institutions, industrial schools, colleges and a seminary.

North of the Mason and Dixon line there are relatively few colored Catholic churches and these are located with rare exceptions in the great cities. Philadelphia has four, New York and Cincinnati three each, Chicago two, Brooklyn, Buffalo, Pittsburgh, Cleveland, Detroit, Columbus, Indianapolis, Milwaukee, St. Paul, Omaha and Albany one each. South of the line New Orleans has nine, Washington eight, Baltimore four, St. Louis, Louisville, San Antonio and Savannah two each, while a number of cities and towns have either a church or a mission served from a nearby center.

It would be interesting to relate at length the story of the growth of Catholic work among Negroes in some of the northern centers during recent years, but a single illustration must suffice. A few years ago the Rev. Joseph F. Eckert, of the Fathers of the Divine Word, was appointed pastor of St. Elizabeth's, at that time the only Negro parish in Chicago. St. Elizabeth's had formerly been a white parish, but as its population had moved else-

where the church was practically moribund when given to Father Eckert for work among the Negroes who had been moving to that neighborhood in great numbers. This church has grown from an insignificant group at the time of Father Eckert's appointment in 1921 to a church of imposing proportions with a parochial school having an enrollment of more than 1,000 pupils and a high school with over 100 students. Father Eckert, who previously was a professor of theology, has proved himself one of the most aggressive and successful Catholic missionaries among the Negroes. Upon reluctantly entering his task, he states in *The White Harvest* "I made up my mind to go out and *get* converts," and then faced the question, "How can I reach them?" How effectively he found the answer may be judged from the fact that in 1925 he received into his church through baptism and conversion 84 schoolchildren between the ages of seven to sixteen, the number of converts for the year totaling 203. In May, 1926, 151 colored converts were baptized at a public ceremony attended by throngs of Protestants. In May, 1927, 167 Negroes, 44 of them adults, were baptized. On April 15, 1928, 150 converts were baptized, and according to the diocesan journal, the *New World*, for May 3, 1929, 125 adult converts were baptized on April 21, 1929, and two weeks later the sacrament of confirmation was administered to no fewer than 500 Negro converts.

According to an article entitled "Changing the Color Line," by Theo. A. Thoma, appearing in *Extension Magazine*, Father Eckert reports that during the seven years of his pastorate he has received 1,100 converts into the church, and that there are at present 3,000 colored Catholics in Chicago.

In *The White Harvest* Father Eckert outlines some of the methods he has found successful in his

approach to Negroes, in breaking down their prejudices and in finally bringing them into fellowship with the church. He lays great stress on personal contact, on giving personal invitations to services, on meeting colored people "on the street, or in stores or in their homes." With disarming candor he remarks, "Practically all I approach, promise, as a matter of course, to come; but only a few actually keep their promises." In establishing personal contact with his parishioners and non-Catholic visitors Father Eckert follows a procedure not usually observed in white Catholic churches. Let him tell it in his own words:

We often ridicule Protestant ministers and censure those pastors who stand at the church door and shake hands with their parishioners. In the Negro work this custom becomes a very valuable asset in getting acquainted with outsiders. In fact, the Negro would feel slighted if the priest were to pass him up, unnoticed. A kind word and a hearty handshake will bring him to the church on the following Sunday.

Another method suggested by Father Eckert is to take advantage of the numerous mixed marriages in his parish, between Catholics and Protestants, most of the marriages in fact being of this character. These afford a rare opportunity to discuss with the non-Catholic the Catholic faith. Father Eckert says, "We have many converts who became such simply through a kind talk and some brief instructions in our catechism, just before the time of a proposed mixed marriage."

The coöperative use of laymen is largely employed in St. Elizabeth's Church where the field is large and the church staff relatively small. Effort is constantly made to encourage parishioners to introduce their non-Catholic friends to Father Eckert and his fellow priests. St. Elizabeth's boasts of

one layman who brought at least forty converts into the church. Negro men and women are encouraged to make visits to the Negroes in the city hospitals, taking with them generous supplies of Catholic literature. Father Eckert believes that the results of such work have been far-reaching.

Missions and lectures are frequent, the mission being the Catholic equivalent of the Protestant revival. It suggests a visiting priest, a period of pressure, services each night, and sometimes in the day as well. The sermon is more emphasized by Father Eckert than in many Catholic churches, and at every funeral the officiating priest speaks on the doctrines of the church, more especially on that of purgatory. Of this method Father Eckert says, "It is not in accordance with the rubrics of the Church to preach at a funeral, but we feel that the Church does not want to bind us in such extraordinary cases."

Much is made of special services and holidays, Christmas, Easter, Mother's Day, etc. On such occasions Father Eckert sends to his parishioners urgent letters requesting them to bring their non-Catholic friends. The services are conducted with the maximum of formality and splendor possible under the circumstances. Another adaptation of Protestant worship is congregational singing, and of it Father Eckert says, "It is of the greatest assistance in making devotions and Communion masses interesting and attractive. The Negro loves singing, and it is always easy to teach him 'a new song.'"

Handshaking, emphasis on preaching, congregational singing—these are phases of St. Elizabeth's program more common in Protestant than in Catholic churches.

Preëminent among its proselyting agencies, however, is the parochial school. Half of the thousand or more children in the parish school of St. Eliza-

beth's are non-Catholics. Father Eckert states that he does not use pressure to bring them into the church, but adds:

Yet, in order that the non-Catholic children may not remain as strangers to our services, I conduct all the children to . . . the Stations of the Cross, during Lent, and for special devotions such as those during the Novena in honor of St. Joseph, the May devotions, and the Holy Hour during the Forty Hours Devotions. Such occasions always afford precious opportunities to explain to the children our liturgy as it is expressed in these devotional practices.

"Our lower grades are *stocked* with Protestant children," says Father Eckert, adding that in the higher grades the Protestant proportion dwindles. A further fruitful result of work among the children is suggested by the statement that "through the children we reach the children's parents."

St. Elizabeth's Church is one of the largest and best equipped for colored Catholics in the country. But, of course, the number of converts, while remarkable, constitutes but a slight fraction of the city's more than 225,000 Negroes. It is obvious, nevertheless, that in the Catholic Church, as in the Protestant churches, a man of Christlike love for his fellows wins adherents to the Cross.

Next to St. Elizabeth's, in Chicago, the present aggressive propaganda among Negroes seems more effective in Cincinnati than in any other northern city. In 1929 more than 70 Negro converts were received, including two former Protestant ministers, school-teachers, etc. In April, 1928, 160 children and over 40 adults came in as converts; while on Easter, 1929, no fewer than 200 children were baptized and confirmed. So effective has the work proved that Negro Catholics have recently taken over a third parish. The archbishop assigned for

their use St. Anthony's Church, formerly a prosperous German parish that had seen its worshipers dwindling year after year while colored people came in increasing numbers.

St. Joseph's, in Norfolk, is a Southern Negro Catholic Church making substantial progress in the field of conversion. In May, 1927, confirmation was administered to 103 converts, of whom 36 were adults, the remainder coming from the parochial school. This fact was publicized extensively. The Rev. F. Joseph Magri, D.D., the historian of the diocese of Richmond, sent over the country through the National Catholic Welfare Conference Press Bureau, the statement that, "there is a tremendous significance in the event as indicating the striking progress in the conversion of the colored race in America to the Catholic Church." Bishop Brennan, moreover, in his address at the confirmation service declared that the event marks an epoch in Catholic work amongst our colored people. These are estimates of the position which, perhaps, exaggerate what without exaggeration was a notable achievement. Enough to say with a writer for *America* of November 7, 1925, that the progress made by the Roman Church among Negroes has been gratifying.

CHAPTER XIV

THE COLOR BAR

IN APPEALING to the Negro, the Roman Church enjoys what appears, at first sight, to be a strategic advantage. The Protestant bodies have been accused, not without reason, of racial discrimination. There are churches for Whites; there are other churches for Negroes. This separation the Negro generally resents. Fresh in his memory is the regrettable incident which recently occurred in Brooklyn, where an Episcopal rector, the Rev. William S. Blackshear, in his church bulletin and from his pulpit publicly stated that no more Negroes would be received into membership while those at present on the membership roll would be encouraged to transfer their allegiance to adjacent colored churches.

In an editorial commenting on this Brooklyn incident the official organ of Cardinal Hayes, the *Catholic News*, for September 28, 1929, says that "such an incident as this could not happen in a Catholic church." Monsignor Thomas O'Keefe, pastor for forty years of a Negro parish in New York City, said in reference to the Blackshear incident, "Regardless of your color, nationality or creed; whether you are of this parish or another; whether saint or sinner, rich or poor, you are all equal when you kneel at the foot of God's altar."

But, in actual fact, it is of course not true that at all of the altars of the Roman Church, the white man and the black man kneel side by side. Monsignor Belford, rector of the Catholic Church of

the Nativity in Brooklyn, in the October, 1929, issue of his church publication, the *Nativity Mentor*, approved the stand of Mr. Blackshear, saying:

When people intrude, they deserve exclusion. Negroes love to make their way into white neighborhoods, white schools and white churches. One of the inducements offered to the Southern Negroes to come North was the information that "there, a colored man can go anywhere." . . . When they became numerous, they became noisy, impudent, arrogant and abusive. . . . Candidly, we wish all pastors would follow Mr. Blackshear's example.

Later in an interview reported in the New York *Herald Tribune* of October 9, 1929, he emphasized his position as follows:

Of the ten or so colored people [who attend his church] I say to them welcome, any time they come to worship. But I would not welcome their brothers or their sisters or their cousins or any of their relatives or friends. If I found that the number of colored attendants were to increase I would ask them [indicating newcomers] to stay away and attend one of their own churches. And if I found that they did not obey I would put ushers at the door. I have a sense of fairness and conscience.

Father Quinn, of the same city, who has a parish in which there are many Negroes seems to take a somewhat equivocal position as he says in the same New York daily:

The exclusion of worshipers regardless of their color line does not express the spirit of the mind of the Church. Furthermore, the Constitution of the United States quite distinctly states that people can worship God in their own manner and go to church where they please. But people should support their own parish and should not go where they are not welcome.

In view of the fact that Catholicism more than any other church stresses the claim to Catholicity,

with all races and colors the same in its eyes, the Negro expects more of it than of Protestants and is apt to be the more puzzled as to why the Roman Church should establish separate edifices for the worship of its colored adherents. Language difficulties explain and in a sense justify Slavic, German, and similar churches, but the American Negro speaks and understands the English tongue. He finds it difficult to understand, therefore, why segregation from white worshipers in separate edifices conducted for the most part by white clergy, can be anything but racial. He sees the Slav who understands the English language free to worship in the same church and on exactly the same basis with the English-speaking Celt, Latin or Anglo-Saxon, while back pews or side pews are often reserved for the Negro. All white Catholics seem to be brethren, but the Negro in not a few Catholic churches suspects that at best he is only a half-brother.

In the fall of 1925 the National Catholic Welfare News Service circulated the views of the Rev. Edward Kramer of the Catholic Board for Mission Work Among Colored People. Father Kramer said:

The Negro problem has been rapping at the door of the Catholic Church for years and the priests and laity have been indifferent. . . . Indeed many Catholics, instead of helping are actually frustrating our work among the Negroes. They show their biased feeling whenever a Negro happens to kneel beside them in church. In the House of God, mind you! It is the infernal prejudice.

In the October, 1929, issue of *Opportunity*, a widely read journal of Negro life, of which Elmer Anderson Carter, a Harvard graduate and a Negro is editor, appeared the following comment on the Brooklyn incident:

The color line in Christian churches is not new. . . . And it was this color line which was the stimulus for the organization of the Negro sections of the Protestant churches. . . . Nor can it be denied that the American branch of the Catholic Church has long since surrendered its ancient and age-old principles to the gods of expediency.

In the *C. I. L. Messenger* for March, 1929, a well-known white priest discussed the difficulties facing the church in its work among Negroes and said, "Some Catholic parents forbid their children to be polite to Negroes. God pity them. Priests and sisters who work in this unpopular work are almost despised by certain priests and nuns."

The *Daily American Tribune* for April 4, 1926, carried a letter from a Negro convert in which he said, "One particular thing that makes the work so hard in many ways, is that in so many places numbers of white Catholics seem to feel that in some way the prestige and social standing of the Catholic Church is endangered by the admission of too many Negroes."

In the same issue another writer refers to the fact that the brilliant and literary Negro leader, Dr. W. E. Burkhardt DuBois, has openly charged the Catholic Church as the worst offender of all Christian denominations on the color question.

In the annual appeal for Negro and Indian Missions for 1924, signed by Cardinal Dougherty, Cardinal Hayes and Archbishop Curley, this statement is found:

The Bishops of the country are asking for many more priests and sisters to carry on this special work of the Church among the Negroes and the Indians. They find that the colored people in particular do not feel at home in white churches, or they think themselves treated coldly, only tolerated, and in some instances, openly snubbed. There are exceptions in some of the more robust Catholic centers of the

North and South, but this is fast becoming the prevailing opinion.

In the *Fortnightly Review* for April 1, 1926, Dr. Thomas W. Turner, a scientist of note and a leader among Negro Catholics, related some of his experiences during a journey to the Southwest where he was to read a paper at one of the sessions of the Botanical Society of America. Dr. Turner is a leading authority on certain types of plant biology, and a fellow of the American Association for the Advancement of Science. Stopping en route at St. Louis he felt it his duty to attend mass and, entering a white Catholic Church, took a seat in the middle aisle. There were few people present. Nevertheless, the usher promptly came and requested him to move to a back seat on the far side of the church. Dr. Turner states that he refused to move, and when the usher said, "Well, it is the pastor's orders," replied, "I take my orders from Jesus Christ, so far as the Catholic Church is concerned, and not from mere man." Later in his journey Dr. Turner discovered a Kansas town in which colored children were put out of the parochial school and forced into the public school, despite the grave danger to their faith thereby incurred.

In commenting on Dr. Turner's experience the Dubuque *Witness* (Vol. VI, No. 9) says:

Mr. Turner may be a trifle impatient. It takes time and thought to make racial adjustments. There is much justice, however, in his complaint. There would be no justification for his strictures if [white] Catholics would think and act Catholicly as regards their colored brethren.

Recently in St. Louis Father Markoe, S.J., in charge of a Negro Catholic parish, met with determined opposition in the location of a parish school for his children. A meeting of protest was held in a

neighboring parish hall and two Catholic pastors were on the speakers' platform to protest against the location of the school. Commenting upon this event, the official organ of the diocese of Omaha, the *True Voice*, April 13, 1928, said, "Apparently the spiritual welfare of the colored Catholics of St. Louis did not give them as much concern as the material welfare of their own parishes."

Father John J. Albert, a prominent Josephite priest, writing to the *Missionary* of December, 1927, regarding the colored Catholic Church in De Lisle, Miss., gave this graphic word picture of conditions, "As is often the case in the South where the colored Catholics are numerous, the races could not get along together in the small church at De Lisle. At one time more guns came to Mass than prayer books."

Father Eckert makes this statement in *The White Harvest*:

Often I have heard from leading and highly educated Negroes in Chicago, as answer to my well-meant invitations to come to our services: "We Negroes are not wanted in the Catholic Church." Then they prove their statement by pointing out the condition of segregation of both races in the churches and schools of the South: they cite numerous instances where, even in the North, Catholic Negroes are constantly being snubbed, by both clergy and laity, by being frankly told to "*go to their own church*," though "their own church" may be far distant; where they are directed to seats on the side of the church; or where people refuse to join with them before the communion rail. They refer to our schools, which invariably refuse a Negro child or student, but are ready to admit, without much ado, almost any other race in the world.

Speaking out of the experience of a life devoted to work among Negroes, the Rev. E. V. Casserly, of the Society of St. Joseph paints an equally dis-

heartening picture in the *Colored Harvest* for May-June, 1929:

Quite often the white people felt a social embarrassment on finding colored, even though restricted to rear pews, joining them in public worship. It wasn't done in Protestant churches. . . . The distinction of race that made for a front-pew for one group and a rear-pew religion for another was carried into such vital things as the reception of the Sacraments. Hence, no colored person should enter the confessional while a white person waited. No colored person was to approach the Holy Table until all the whites had received Holy Communion. The colored might in some places join in paying homage to the Virgin Queen of May but only by taking a "reserved" place in the procession. One may not be too harsh with the pastors. Social lines are tightly drawn in everything else.

On the other hand, an excuse for the segregation of Catholic Negroes is to be found in an article by a member of St. Joseph's Society and appearing in *Our Sunday Visitor* for June 3, 1923:

After the days of slavery separate churches became a fixed custom amongst non-Catholics, and since they predominate in the South, the custom is being gradually adopted by the Catholics. . . . As conditions exist in the present, complete separation of white and colored is preferable, because prejudice and social caste is so prevalent that the Catholics of color would only be tolerated in the rear of the church, or at best on a side. This system is not conducive to religious development among the colored, and the proximity of the races in the past has been provocative of numerous insults, resulting sometimes in serious disturbances, hatreds, and apostasies. . . . Even in the North where the colored man is now found in large numbers, separate churches are preferable.

That segregation is a matter of grave concern at least to some Catholic Negroes is indicated by Gustave B. Aldrich, a thoughtful student of his race and

its problems, who writes to the *Daily American Tribune* for October 11, 1927, "The older colored Catholic parishioners are totally unable to prevent the drift of their young people away from the Catholic Church under present conditions. It is not to be claimed here that the Catholic whites are personally unkind or treat us evilly. But the indifference is so chilling."

In order to make my position entirely plain, let me add that much, here stated by Catholics so frankly, would apply to the treatment of the Negro by the Protestant churches. It is, nevertheless, to the point that the Roman Church appears to have lost a great opportunity by compromising with its own principle that all of its faithful are equal before the one altar.

It is not only as a worshiper that the Catholic Negro is conscious of the color bar. Not less serious is his relation to the Catholic Church in opportunities for education and cultural advancement.

A difficulty which the Catholic Church faces in its effort to win Negro America is that for the most part it is obliged to work in a Protestant environment where even its converts retain Protestant affiliations and are surrounded by Protestant influences. In *America* for February 5, 1927, Dr. Turner makes this significant statement:

Practically all that has been achieved by the Catholic Negro group in a temporal way has been achieved from the Negro's sheer tenacity in clinging to the band-wagon in the Protestant procession. We have been forced to the Protestant's colleges, to his Y.M.C.A.'s, and sometimes to his churches, because ours do not admit us; but we see a solution of the problem in a brighter day dawning.

In its work among Negroes the Catholic Church appears to have made its deepest impression upon

the illiterate and semi-illiterate composing the lowest strata of Negro society. That there are educated and prosperous Negro Catholics is doubtless true, but their proportion is relatively smaller than the proportion of such men and women to the race as a whole. The church thus far does not appear to have appealed successfully to what is known as the intelligentsia. Its converts appear to have been secured largely through the ministration of its beneficent agencies for the poor, its parochial schools located in colored Protestant settlements where children are enrolled as students and gradually won to the church, its day nurseries where toiling Negro women find a refuge for their children and in gratitude repay kindness by heeding the call of priest or nun, in hospitals where Negro Catholic visitors sow doctrinal seed among the sick.

"The Pilgrim," who writes weekly for *America*, in the April 27, 1929, issue discusses an article by Father Markoe, S.J., on the perseverance of colored child converts. It should be borne in mind that the great majority of converts are of this class. Father Markoe compares two imaginary groups, each of one hundred, of Catholic children, one white, the other colored, and proceeds to show that at the end of three years only 90 per cent of the colored children will be left in the healthy atmosphere of a Catholic school; three years later the proportion will be but 75 per cent; and two years later will fall to 45 per cent. Following the group of white children to this stage he finds that 85 per cent will have attained graduation, as against 45 per cent of the Negroes. He also states that "the forty colored children, who during the eight years moved away from the colored Catholic school, also moved away from the colored Catholic Church."

Father Markoe continues his comparison with

the statement that of the forty-five colored children who finished the eighth grade, only twenty-five can afford to go to high school, and then adds:

The twenty-five who are in a position to go to high school discover that there is no Catholic high school which will receive them. This gives a little jolt to their faith and with this jolt still jarring them they all enter a public high school. Fifteen are still practical Catholics when they graduate and ten of these go to non-Catholic colleges. Maybe two or three will persevere as Catholics in this new hostile environment. God only knows how many of the original hundred innocent little converts, each one potentially a model Catholic, will die in the Church. Probably only a few. On the other hand, of the white children, the majority, at least, will live and die in the Faith.

To minister to the simple in mind is Christlike. On the other hand, the mind should not be restrained from its true mission. At a convention held in Baltimore on September 1 and 2, 1929, the Federation of Colored Catholics passed the following resolutions:

In view of the supreme importance of Catholic education for youth and the repeated pronouncements of the Church on this subject, we greatly regret that the efforts being put forth to increase respect for the teachings of our Holy Church and to advance the Faith among the colored population in the United States are being seriously hindered by the attitude of some local Catholic educational authorities in not giving welcome and encouragement to members of our group in their efforts and desire to enjoy to the fullest extent opportunities in pursuing educational training in Catholic schools, colleges and universities.

We also call attention particularly to the fact that girls and boys of our group who are pursuing their education in parochial schools under Catholic influences and who finish intermediate and high schools, are being denied entrance to some Catholic higher schools of learning. This we condemn and protest. . . .

Dr. Thomas W. Turner, President of the Federated Colored Catholics, is quoted in the *Catholic News* for September 17, 1927:

It is to be noted, however, that the educational work of the church has made very little headway among the Negroes. It is not difficult, therefore, to see why Catholic thought, traditions and attitudes are gradually sloughing off in many places, with a proportionate increase numerically among other denominations. When we think of the fact that we can scarcely point to a single colored Catholic man with a liberal education who has enjoyed the opportunity of securing the same in Catholic Schools and Colleges, we are not surprised at the small increase in Catholic Negro population, though we read encouraging statistics of numerous baptisms and conversions annually.

The grievance is spiritual as well as intellectual. The Catholic Church officially advocates an indigenous ministry. The Apostolic Delegate, Fumasoni-Biondi, in an address at the Catholic Colored Seminary at Bay St. Louis, Miss., said "*Filii tui, India, administri tibi salutis.*" (It is thine own sons, O India, who will bring salvation to thee.) The Apostolic Delegate, quoted in the *Daily American Tribune* for April 22, 1925, expressed himself as deeply interested in the education of young men for the priesthood, both white and colored, and said, "I think that the salvation of the souls of the colored people of this country depends largely upon the piety and learning of a native colored clergy."

Referring to losses in early days, the *Catholic Encyclopedia*¹ says, "At one time it was reported that many thousands had lost the Faith for want of priests to care for them. It is said that in one portion of Louisiana alone as many as 30,000 strayed away."

There is thus a definite demand for Negro priests.

¹ Vol. XII, page 629.

In the *Catholic Citizen* of May 12, 1928, there is an article on the Negro problem in which great insistence is laid on "the scarcity of priests, the large influx of immigrants, the mountainous burden of erecting churches and schools, the tremendous barrier of prejudice and persecution, the lack of financial means."

What is the response to the need? Dr. DuBois writes in the *Crisis* for July, 1925:

The Catholic Church in America stands for color separation and discrimination to a degree equaled by no other church in America, and that is saying a very great deal. . . . Meantime the white parochial schools, even in the North, exclude colored children, the Catholic high schools will not admit them, the Catholic university at Washington invites them elsewhere and scarcely a Catholic seminary in the country will train a Negro priest.

The *Catholic Transcript* of October 8, 1925, refers to an editorial in *Our Colored Missions* complaining:

There is no place, or next to no place, in American colleges for the young Negro who wants to acquire an education under Catholic influences. The doors of our schools are shut against them—Fordham and Detroit, however, stand forth as honorable exceptions.

In Protestant churches there are today more than 50,000 colored clergymen. In Africa, with 360,000 Negro Catholics, there are more than a hundred Negro Roman priests. It is thus an amazing fact that in the United States there are only three or four Negro Catholic priests. Outside of the work done by a comparative handful of Catholic colored nuns practically the entire ministry to Negro Catholics, as well as the proselyting program, is committed to white fathers, brothers and sisters.

It seems incredible, but it is true that when Father Duckette of Detroit was about to be ordained in 1926, the *New World*, of Chicago—the official organ of Cardinal Mundelein—on February 26th, called attention to the fact that he was the seventh priest of the colored race in the United States since Father Tolton, the first Negro to be ordained, became pastor of St. Monica's Church in Chicago thirty-five years before. In the same year the *Catholic Citizen* of February 27th quoted from the *Fortnightly Review* as follows, "There are only four Negro priests in America. . . . Four priests from a population of eleven millions! One priest from every 75,000 Catholic Negroes! Do these figures not bear a message for us?"

Although there has been a Negro Catholic church in New York for over forty years and although there are four such churches at present, the Catholic Negroes of the metropolis of the New World have yet to present their first son for ordination to the priesthood.

The reason for this surprising situation is difficult to understand though now and then a Catholic writer hints that the failure to produce a Negro Catholic clergy has been due to the unfriendly and obstructive attitude of the hierarchy.

The Rev. Florian J. Haas, of the Negro seminary at Bay St. Louis, states in the *Denver Catholic Register* for April 18, 1929, that the seminary indirectly aims to overcome the "hard and fast prejudice" that exists against the colored clergy. Later he states:

St. Augustine's is engaged in a program that is highly questioned and sanctioned only with prophetic gloom. . . . It is a fact that the Catholic priesthood is about the only station where the Negro's ability is not recognized, and it is

the last field made open to his efforts. . . . The reason why they have been denied this opportunity in the priesthood of the Catholic Church is the fixed belief that they cannot qualify. The features of this distrust are the same as they have always been. Will they be intelligent? Will they be virtuous? Can they develop prudent leadership? Will they be willing to sacrifice themselves? How will they stand up under priestly discipline? Will they be amenable to authority? Will they succeed? Are they wanted by their own people? Will their relations with the white priests be harmonious? Won't they be just another trouble to the Bishop?

These misgivings exist, and in consequence Bishops who have large Negro populations in their dioceses are not interesting themselves in encouraging or sponsoring vocations among Negro youths. . . .

The first seminary for colored priests in the United States was founded in 1920 by the Fathers of the Divine Word at Bay St. Louis in the diocese of Natchez, and in 1928 was reported to have an enrollment of 40 students. The seminary, provided with a faculty of professors from the Society of the Divine Word, is regarded as a promise of a better future among the Negro race. In *Christian Work*,¹ Dean Butler Pratt of the Howard University School of Religion, bases an article on a series of round table discussions on Negro theological education comprising fifty-two theological schools for the colored ministry. He pays a high tribute to this one Catholic seminary for Negro candidates for the priesthood:

The only Negro seminary with adequate educational standards is the Roman Catholic one, which requires four years of high school, four years of college and four years of theology, together with one year of parish work under competent supervision. The school is very small and has as yet only high school grade students, but its program is far in advance of that of any of the fifty-one Protestant schools.

¹ Vol. 118, No. 25.

While this beginning in the preparation of Negro men for the priesthood is encouraging, it will be years before its influence extends far. In an official statement of the Catholic hierarchy to the *Crisis*, of May, 1920, of which Dr. DuBois is editor, the Rev. J. F. Hanley, Rector of Epiphany College, a preparatory seminary, suggests the manner in which chaff is winnowed from the wheat through the long process of preparation for the priesthood. "Of all applications received, less than 20 per cent are accepted. From this 20 per cent during ten years of preparation in the College and Seminary less than 10 per cent finally persevere," says Father Hanley.

It is doubtful whether the percentage of Negro students will be higher than that of the white, and preparation for the priesthood is a long and arduous process requiring fourteen years of exacting application. At best, therefore, some years must pass before this new Negro seminary makes any notable contribution toward a larger Negro priesthood, and even then for many years the number ordained will be relatively small.

Broadly, it may be said, then, that the Roman Church is facing a dilemma in their work among the Negroes. In the *Extension Magazine* for February, 1929, Cardinal Dougherty is quoted as saying that "It is the greatest problem confronting the nation today. We are sitting back, asleep, and letting it solve itself; and when it does solve itself we will be surprised at the solution."

The amount spent by Catholics on the mission work for Negroes might be larger. A yearly collection for Indians and Negroes yields approximately a quarter of a million dollars. This is doubtless supplemented by private gifts and the total, whatever it may be, is made highly productive by the low cost of operation by celibate priest and nun.

Such admirable organizations as the Cardinal Gibbons School at Washington, following as it does the lines of Hampton and Tuskegee, the recently organized Federation of Negro Societies, and the proposed Catholic Interracial Movement, are likely to assist in developing the position. But it cannot be said as yet that the Negro in the United States is undergoing a process of general conversion to the Roman Church.

CHAPTER XV

THE INFLUENCE OF THE CHURCH

IN VIEW of the facts and figures presented in these pages, I am bound to express the conclusion that, for the present, there is no reason to expect that the Roman Church will bring a majority of the citizens of the United States within her fold. She will continue to be what she is today, a church of the minority, nor is it certain that this minority will increase in proportion to the population as a whole. It may so increase. But it may not. After studying the statistics and reviewing the prospects, I prefer myself not to hazard a certain judgment.

The final question is thus whether the Roman Church, being in a minority, will establish a dominance over American culture and institutions. By her political aptitude, her skill in organization and her zeal for the faith, will she become an oligarchy in the democracy?

Of one thing we may be sure. The progress of no church depends on its publicity, and in considering an issue so grave as this, all merely meretricious rhetoric and boasting has to be dismissed as irrelevant. For instance, much space has been devoted by the Catholic press in recent years to the claim that Catholicism was largely responsible for the establishment of the United States, including the Declaration of Independence and the Constitution. "In Catholicism and in Catholicism alone do we find the source of American democracy," said Grand Knight Walsh at the Fourth of July exercises of the Knights of Columbus in Brooklyn.

A marked copy of a book by Bellarmine has been found in Thomas Jefferson's extensive library, and on this somewhat slender evidence Catholic writers reiterate the assertion that he wrote the Declaration of Independence under the influence of the great cardinal and that he was especially indebted to the six principles in Bellarmine's *Treatise on Law*.

Catholic scholarship itself realizes that such a theory may be pressed too far. In *The Catholic Spirit in America* Professor Shuster, of Notre Dame, says:

The esteem in which Bellarmine's views were held and the remarkable way in which they appear to foreshadow the American form of government has led some scholars to put forth the opinion that at least a few of the makers of our Constitution were personally familiar with his writings. The progress of the debate does not seem, however, to permit sharing that opinion.

Granting that Jefferson appears to have read Bellarmine, is it not also certain that he had read other books, for instance, John Locke, and Plato's *Republic*?

A similar item of history is treated by *St. Joseph's Bulletin*. As quoted by the *Denver Catholic Register* of April 28, 1929, this authority explains that Archbishop Carroll was, next to Almighty God and George Washington, the man who gave to the United States a flag and a country. It appears, according to this Jesuit paper, that the archbishop was wholly responsible for securing the support of France as an ally and for bringing to the aid of the hard-pressed Continentals Steuben, De Kalb, Kosciusko and Pulaski. The writer of this article gives a graphic description of Benjamin Franklin on his knees before the Papal Nuncio in Paris, kissing the nuncio's hands "over and over

again," as he cries: "Oh, Rome has saved my country. America will never forget it of Rome. Convey to His Holiness the Pope my thanks for all the American people. We shall never, no never, forget it of Rome."

It is, perhaps, enough to note that the generally accepted Catholic historian, John Gilmary Shea, makes no reference whatever to these apparently apocryphal claims either in his *The Catholic Church in Colonial Times* or *The Life and Times of Archbishop Carroll*.

The *Catholic Observer* of January 1, 1925, makes this sane and timely statement:

A stranger from Mars listening to some of our Catholic spell-binders would get the impression that the Constitution of the United States was composed by the College of Cardinals and that the Declaration of Independence was promulgated by the new code of Canon law. It might be well for Catholics to recognize that the liberty which is now on our statute books, by virtue of which Catholics enjoy life and liberty and pursue happiness, were granted by Protestant majorities.

During Holy Year, 1925, a small group of Norwegian peasants and farmers thriftily took advantage of special rates offered by tourist bureaus to visit Rome in company with groups of Norwegian Catholic pilgrims. These Protestants visited holy places with the parties with which they came and joined them in a visit to the Pope. The number of Potestants involved was less than two hundred and, coming with Catholic associates and having availed themselves of Holy Year privileges, they were courteous enough to observe forms and customs while in Rome. Their Protestantism, however, was so firmly fixed that while in that city they arranged with a Protestant church for services of their own.

This simple incident was heralded throughout the Catholic world in glaring headlines as a great and prophetic event. "Protestant Pilgrims Kiss the Pope's Hand" was a headline actually covering the upper part of the front page of one of the greatest Catholic diocesan journals.

There are Catholics, clerical and lay, who today are protesting with increasing emphasis against this undignified excess of publicity. *Extension Magazine* directed an editorial to its 300,000 readers in September, 1928, saying:

In our opinion the absurd habit of some of our editors to put the Catholic label on every man or woman who has achieved any measure of fame, or distinction, is to be greatly deplored. A prize fighter wins a fight, an aviator makes a successful flight, a ball player knocks a series of home runs, and lo! there be those who consider this a great Catholic achievement and a victory for the Church. In bold headlines they announce that Gene Tunney, or Captain Fitzmaurice, or Babe Ruth is a Catholic, as if a new glory had been added to the Church Militant. . . . We seem to be in the seventh heaven of happiness when we can link up our religion with a man's achievements. The practice is childish, and if consistently followed is bound to make us appear ridiculous. Thus a Catholic magazine not long ago had an article on "Catholic Criminals." Incidentally it may be stated that we are the only religious group that indulges in this sort of thing. We alone insist on always mentioning the "Catholicity" of those who have achieved something, or are in the public eye.

The official organ of Bishop Kelley, the *Southwest Courier*, on June 1, 1929, refers to an address of the Most Rev. John T. McNicholas, Archbishop of Cincinnati, in which he urged the editors of Catholic papers to steer clear of an unceasing laudatory policy in their columns and to indulge in constructive criticism, which he made clear would do more

good for the church as an institution and for the Catholic individually than all the honeyed words of a sycophantic editorial pen. The editor of the journal then adds, "We swell with pride when our backs are slapped, but become almost choleric when our toes are stepped upon by persons more interested in telling the truth than in the distribution of flattery."

A number of Catholic papers have been carrying articles indicating with much complacency that the church has now almost a monopoly of the millionaires of the nation. For example, the *Catholic Universe Bulletin*, of Cleveland, the official paper of that diocese, published on June 7, 1929, the headline: "Catholic Millionaires Put at Ten Thousand."

The New York *World Almanac* for 1929 gives a list of New Yorkers whose personal assessment is \$1,000,000 or more; 107 names are given, and among them those suggestive of Catholic ancestry are surprisingly few, while those recognized as Jewish, Protestant, or non-Catholic are vastly in the majority. Similar articles have appeared in such outstanding Church journals as the *New World*, *Providence Visitor*, *Catholic Union and Times* and *Catholic Sun*. One of the most readable Catholic diocesan weeklies, the *Tablet*, of Brooklyn, for December 1, 1928, points out that "Wall Street bows to five outstanding financial geniuses. Three of them are the sons or grandsons of Catholic forebears: They are Meehan of radio fame, and Fisher and Raskob of General Motors."

But is it true that millionaires belong so largely to the Roman Church? The *New York Times* of November 4, 1929, gives in detail the findings of the Internal Revenue Bureau for the year 1927. The report shows that in the United States there were at that time 33,695 individuals reporting a net

income of \$50,000 or more. This would constitute the list of millionaires. What proof is there that one-third of these favored citizens come from a group representing but one-sixth of the population, a group for the most part never heretofore famed for its disproportionate possession of great wealth?

The fact soberly stated is, of course, simple enough. In the field of industry members of the Catholic communion within recent years have made substantial and deserved progress in attaining positions of distinction and influence. This development is particularly striking in the field of transportation. Twenty-five years ago it was an almost unheard-of thing to learn of a Catholic in the presidency or vice-presidency of a great railroad. Catholics were numerous in positions of lesser influence. They were the predominant body in the rank and file of many of the great Eastern and Mid-Western railroads, but the divisional superintendency seemed to be the limit both of expectancy and of accomplishment. Conditions have changed and today there are nine or ten railroad presidents who are members of the Catholic Church, having risen from the ranks to positions of leadership. Some of them serve on railroads running chiefly through overwhelmingly Protestant sections of the country, as for instance, the Chesapeake and Ohio. They are men who have won their way by dint of capacity, sacrifice and toil, and are worthy of the honors they have received.

It is greatly to the credit of men like President Crowley, President Bernet and President Downs that they have worked their way from overalls and grime to mahogany desks from which they direct the arteries of transportation that supply our nation with necessities and luxuries and transport our people to the limits of the continent.

Yet, even today, the number of positions of this

character now held by Catholic executives is not proportionate to the Catholic population. The great majority of transportation lines are still operated by non-Catholics and even the railroads they operate are largely under the ownership and direction of Protestant and Jewish financiers with whom the final control rests.

In the more general field of industry a less impressive but substantial progress is to be discerned. The President of the United States Steel Corporation, who is also the Chairman of the Board of Directors of the Bethlehem Steel Corporation, is a member of the Catholic Church. One of the world's largest meat-packing companies bears the name of a communicant of this church, who is its chief owner and president. The Postal Telegraph Company has as its president a Catholic, Clarence Mackay. The president of the Adams Express Company yields allegiance to this communion. The Fisher Brothers, whose fame is far-spread in the automobile industry and whose princely gifts to both Catholic and non-Catholic benevolent enterprises denote breadth and brotherhood, yield obedience in spiritual matters to Rome. The list might be continued, but the names cited afford some indication of the increasingly large place members of the Catholic Church are winning for themselves—and rightly—in the great field of industry. It is just recognition of ability. But it cannot be regarded as economic dominance.

There is something almost pathetic about the eager way in which publicists of the Catholic Church claim as their own the great and near-great dead and seek to establish some connection, however frail and remote, between illustrious men and women and their communion. Reams of paper have been used in endeavoring to prove that Shakespeare was a Catholic. Queen Victoria was reported as a secret

convert in her last years. King Edward and Queen Alexandra were said to have returned to England's ancient faith, and almost an entire column was devoted by the London *Herald* of October 8, 1927, to the question, "Did Beaconsfield Die a Catholic?" Space presumably valuable is generously devoted to such vital statements as these: that the granddaughter of the private secretary of George Washington, the wife of an uncle of Lincoln, the sister-in-law of the wife of President Hayes, and a grandniece of President Jackson were or became Catholics; that a Catholic bishop was once guest of the hospitable President Monroe; and that a Catholic priest upon a certain occasion visited Thomas Jefferson. Even the dignified and literary Calvert Associates gave space in their widely distributed handbook to these trivial and unimportant items, and in 1929 we had publicity for a "Catholic Hello Girl at Summer White House!"

A further illustration of Catholic boasting is to be found in a speech delivered by Archbishop Curley, of Baltimore, at the silver jubilee of his priesthood. Dismissing other churches and synagogues from the scene, he remarked complacently, "Catholicism is the only great moral force in the United States."

As a matter of record, there is a considerable group of thoughtful Catholics gravely concerned at the relatively slight impression their faith and culture are making upon American consciousness and institutions. In the *Catholic Citizen* for March 30, 1929, Archbishop Dowling, of St. Paul, is quoted as saying:

There is no group so hard to convince as a Catholic group. There is a tremendous timidity among Catholics, a fear whenever they attempt to do anything. It is a sense of inferiority. It does not come from a sense of power, or the

tremendous potency of our faith in facing the dismal philosophies of the day.

In the *Saturday Review of Literature* for February 11, 1928, Theodore Maynard, of Georgetown University, sounds a more hopeful note as he expresses the conviction that "American Catholics are about to enter into their full cultural inheritance." Yet even he, as he proceeds to compare conditions in this field in England and the United States, raises the question, "How is it then that American Catholics effect, by comparison, so little? My explanation, given after ten years spent in various parts of the United States, is that they suffer—almost as much as do the Jews—from an inferiority complex."

The well-known Colonel Callahan, of Louisville, recently reported that when in St. Louis some time ago he was informed by observing friends that though that city was more than half Catholic, with a Jesuit University over a hundred years old, Catholic representation and Catholic influence in the worth-while affairs were hardly noticeable.

Hilaire Belloc in *The Contrast* calls attention to the fact that in the United States the reaction of Catholic culture upon Protestant culture is hardly felt. Dr. Shuster, of Notre Dame University, in his book, *The Catholic Spirit in America*, after calling attention to the rich cultural contribution of other days and other lands, adds:

One would, of course, look in vain for achievement of this sort in the United States. Catholics have not even done what might reasonably have been expected of them to foster letters, speculation, and the arts. . . . When one bears such facts in mind, the true weakness of Catholics in the United States is revealed. Among those who are creating public consciousness in contemporary America, for better or worse, singularly few stand inside the pale of the Church.

The apostate Catholic, George Moore, has stated that "no Catholic had written a book worth reading since the Reformation." This, obviously, is a preposterous overstatement, yet in the United States this communion constituting approximately one-sixth of the entire population cannot be said to have been prolific in literature. That there are brilliant writers among American Catholics is recognized—not only such outstanding essayists and poets as Joyce Kilmer and Carlton J. H. Hayes, who are converts to Catholicism, but many born in the faith, as Michael Williams, George N. Shuster, Kathleen Norris and Agnes Repplier.

The journal of which Archbishop Hanna is publisher, the *Monitor*, for May 26, 1928, says:

If you look around you, how many men could you pick out with adequate knowledge of the principles and practice of Catholic and secular education, of Catholic and non-Catholic organized charity, of Catholic and non-Catholic philosophy of the state and of the relations between Church and State? How many Catholic men would be fitted to teach any subjects in the great secular universities, if the position were open to them tomorrow?

In *America* for May 18, 1929, Father Francis X. Talbot, secretary of the Catholic Book Club, writes with the utmost frankness on what he calls "Our Abject Book Poverty." He calls attention to the prize awards for books published during the year 1928, made at the convention of the Catholic Press Association. The three books singled out as the best were *Abbé Pierre's People* by Jay William Hudson, *The Misbehaviorists* by Harvey Wickham, and *Greater Perfection* by Sister Miriam Theresa. The first two of these three authors were Protestants and the third, who recently died, a young Polish nun.

Father Talbot discusses a study he had made of Catholic books published between March 2 and

April 27, 1929, using for this purpose the *Publishers' Weekly*. He submits a detailed statement week by week of all books published, the total for the nine weeks being 1,613 new books of which (exclusive of prayer manuals, textbooks, etc.) forty-two were Catholic in authorship, and 50 per cent of these were translations or importations from abroad. He further calls attention to the fact that the number of copies of new books of various types, biography, fiction, religious, etc., issued in the year 1927, totaled a little over 227,000,000. While speaking without exact information, he says, "I would venture the guess that less than one million copies of books touched in any way by Catholicism were published in the United States during the year 1927."

He refers to a list drawn up by the R. R. Bowker Company of the best-selling books during March, 1929. This list is based upon data secured from 109 booksellers in ninety-two cities. Among the best sellers were twenty-five books of fiction; only three of these were by Catholics and two of these three by Sigrid Undset, a recent convert to the church whose work, as suggested earlier, is severely criticized by many Catholics; the third, written by an English Catholic, was banned in his homeland. The reports from libraries published monthly in the *Bookman* agree with those of the book dealers.

After speaking of the abundance of Catholics in many of the professions Father Talbot adds:

And yet, from the surprisingly large number of educated and cultured Catholics in the United States we have dismally failed to produce more than a half dozen Catholic writers whose work merits any attention whatsoever. When prize awards are given for the best Catholic books of the year, our best judges are forced to award them to a little nun who learned English after she grew up and to two gentlemen not of our Faith.

The outstanding book of fiction dealing with Catholicism in recent years was *Death Comes to the Archbishop*, written by Willa Cather, a Protestant.

A list of fifty most important religious books of the year is annually issued by the American Library Association. Among these works for the year 1928 were five or six which dealt with Catholicism in one form or another, and but half of this limited number came from Catholic writers. Commenting on this fact the *Catholic News* for May 25, 1929 says:

Unquestionably three out of fifty of the "most important religious books of the year" is rather a low percentage of Catholic representation when it is considered that Catholics are one-sixth of the country's population and number one-third of the Church membership of the nation.

It then explains "this apparent discrepancy" by stating that "those of the American Library Association who made up the list overlooked a number of Catholic writers." The names of the overlooked Catholics, however, were not given.

Simon A. Baldus, former President of the Catholic Press Association, in articles entitled, "Who Reads a Catholic Book?" appearing in the *Catholic World* for September and October, 1928, treats at some length this same topic. He calls attention to the fact that, exclusive of fiction and poetry, about 85 per cent of all Catholic literature is written by priests, bishops or nuns, and is intended chiefly for reading in parsonage, convent and monastery.

Speaking before the Catholic Press Association at its recent meeting in Cincinnati, Mr. Baldus gave to parochialism a large share of the blame for the present dearth of Catholic literature, asserting that "practically all our schools are owned or controlled by religious orders," and "this same condition is

duplicated, and the same state of affairs exists in the Catholic periodical field."

The *Commonweal* for June 26, 1929, carried an article dealing with magazine articles of an educational nature covering the period from March, 1928, to April, 1929, with this conclusion:

From the viewpoint of Catholic influence, the most significant fact is that, to offset 2,050 articles, substantial and otherwise, Catholic educational periodicals presented, during 1928, only eleven substantial articles. This is a Volsteadian percentage of one-half of 1 per cent.

In April, 1925, Myles Connolly, while editor of *Columbia*, discusses what he terms contemporary bad Catholic writing, maintaining that although Kilmer (a former Protestant) comes nearest to the niche, America has so far produced no genuine Catholic poet. He refers with appreciation to the work of Brownson, another convert, and draws the conclusion that the unhappy situation is largely due to "the failure of Catholic colleges to teach their youth a true valuation of contemporary literature, and to teach writing that is vibrant with contemporary life and interpretative of it."

In another issue of the same paper, dated March 20, 1929, K. F. Herzfeld reviews the situation in the field of physics and says:

Catholics form one-fifth of the American population; hence, if they were engaged in research proportionately to their population rate, they should have one-fifth of the number of prominent physicists. There are five exceptionally highly rated physicists in this country, three of whom have the Nobel Prize. None of them is a Catholic. There are in addition nineteen physicists of high standing. I do not know any of them to be a Catholic, although I cannot positively state that none is.

In *America* for June 29, 1929, Richard A. Muttowski adds this statement:

In the ranks of American biologists there has without doubt existed a dearth of workers who are Catholic. There are two rather obvious reasons for this. The first is that most of our American Catholic universities and colleges are quite young; for many years they have been quite small and dependent in the main on tuition, and not on endowments and tax funds. The second is that there still are some universities in the country, among them our Catholic institutions, that consider teaching the primary obligation of the professorial staff.

In August, 1927, the *American Mercury* presented a study entitled, "Religion and 'Who's Who'." The authors had made a careful study of the annual *Who's Who*, that biography of achievement which, however inadequate, is the only thing of its type in the United States. It is a roll of honor of those who have "made good" in industry, commerce, science, letters and the arts. About half of the autobiographies contain statements of religious affiliations. The authors, taking as their norm 100,000 adherents of leading church bodies, prepared tables showing how many out of that number in each communion were to be found on this scroll of honor. The table covered nineteen important religious bodies including the Mormons and the Jews. It was found that the proportion of Catholics in *Who's Who* in relation to each 100,000 members or adherents of that faith was seven men and .04 women. How small that number is will be realized when we learn that the number of Episcopalians in *Who's Who* to each 100,000 communicants was 156 men and eighteen women; Congregationalists, 115 men and ten women; the Christian Church forty-five men and seven women; the Methodist Church, eighteen men and .06 women; while the Unitarians showed the amazing figures of

1,185 men and 103 women; even the Mormons had eleven men and five women, more than double the number of Catholics.

This study provoked wide discussion in the Catholic press. The *Michigan Catholic* for February 17, 1927, expressed wonder as to whether one reason for the poor showing might not be that while Presbyterians, Episcopalians, Congregationalists, and others proclaim their belief, prominent Catholics hide theirs. The title of the editorial was: "Are They Ashamed?" The *New World* for October 7, 1927, referred to the study as "this viciously vulgar and veracity-lacking piece of propaganda for birth control." *Truth Magazine* found satisfaction in the reflection that "Catholics, as a class, are given from babyhood at least a smattering of the Christian virtue of humility, and would tend not to get themselves listed in a collection of the important."

Among the resolutions adopted by the Catholic Press Association in its meeting in Cincinnati in 1929 was one authorizing its board to consider the question of the publication of a Catholic *Who's Who* and one can appreciate the words of the thoughtful Arthur Preuss:

We boast of twenty-one million Catholics in this country, but how many of them are scholars, scientists, artists, and critics? There are more intellectual leaders among the three million Catholics in Ireland and even among the two million in England than among the whole twenty-one million in the United States.

This evidence is not offered in any critical spirit. Indeed, one reason why the mind of the Roman Church does not reveal itself more fully in art and literature may be that it is absorbed in service. Dr. Shuster points out the educational task which Catholics shouldered in building up their distinctive

schools. "Nobody knows," says he, "how many singularly able men and women have put on religious habits and have borne the drudgery of unrelieved pedagogy during these long, hard years." He calls attention to the fact that this "process of draining" by which scholarly leadership was held down to routine tasks was, from the standpoint of a cultural contribution, costly.

On the other hand, such service, however admirable, is not the kind of domination which is expressed by the phrase "making America Catholic." Let us consider what it means when translated into terms of politics.

That dominance may be attained independently of numbers is an age-old truth and has been vividly demonstrated in recent days. In Italy for many years a small group of Freemasons held control wholly disproportionate to their numbers, while at present one man possesses amazing power. A relatively small group of Communists direct the destiny of many millions in Russia. A relatively small body of politicians and soldiers are all-powerful in Mexico. Before the creation of the Irish Free State the Protestant minority was disproportionately powerful in Ireland. But is there a possibility of political control of the United States by a Catholic minority?

Some time ago a Protestant paper published a widely copied article tending to demonstrate that the personnel of the national government was preponderantly Catholic and assumed that it was directly or indirectly under the sway of Rome. The writer of this article said that over 70 per cent of all appointments made by President Wilson were Catholics; that 62 per cent of all offices in the United States, elective and appointive, are held by members of that church; that in all cities and towns in the United States of 10,000 or more inhabitants,

an average of over 90 per cent of the police force are Catholics; that 3,000 public schools now contribute a part or all of the school tax to Catholic churches and schools; and that 600 public schools use Catholic readers and teach from the Catholic Catechism. It was also asserted that 70 per cent of the employees in the Treasury Department at Washington are Catholics; 50 per cent of the civilian and 70 per cent of the army employees in the War Department are of the same faith; that in the Department of Justice 73 per cent, in Indian Affairs, 95 per cent, and in the Education Bureau 60 per cent are members of the Catholic Church. Although no proof is submitted in verification of these sweeping statements, they have been spread far and wide and have been eagerly accepted as representing the facts.

A year or two ago, a Washington attorney, Mr. T. J. Donovan, who is a member of the Catholic Church read the above statistics and decided to investigate them. It was physically impossible for him to investigate the religious affiliation of the more than 60,000 government employees in Washington. But he made a personal investigation of the number of his fellow communicants occupying positions of influence sufficient to have their names placed in the Congressional Directory, a listing which is confined to those whose positions are of importance and responsibility. This investigator found that in the State Department, of forty-three names listed, three were Catholics; in the Treasury Department, of 123 listed, four were Catholics; in the War Department, with 129 persons listed, four were Catholics; in the Department of Justice, of thirty-four listed, three were Catholics. Among sixty-three executives in the Post Office Department he was unable to find one avowed Catholic, and of 106 names in the Navy De-

partment, four were good Catholics and two doubtful. In the Department of Agriculture, among ninety employees listed, he was unable to find a single representative of his own faith; in the Department of Commerce, among a personnel of fifty-three, the result was the same; in the Department of Labor there were two Catholics out of a total of thirty-four employees.

Mr. Donovan closes his study with this statement:

Let us conclude the story as established by a record open to anyone, viz., the Congressional Directory of the fourth session of the sixty-seventh Congress and published in January of the current year. It is that out of a total of 1,507 names listed and checked, we find seventy-six Catholics and ten doubtful. Therefore, instead of from 70 to 85 per cent of the executive officers in the Congress, the Courts and the Executive Department at Washington, the record shows a paltry 5 per cent.

The editor of a Catholic journal wrote to the governmental departments involved in the statement above referred to, requesting specific information. Secretary Mellon replied that his department had no information as to the religious affiliation of its employees, and called attention to Section 2 of Rule 1 of the Civil Service Rules, which forbids questions of this character being asked or religious discrimination being exercised. Similar answers were received from other members of the Cabinet.

There is no Catholic in the Cabinet of President Hoover and but one member of that communion on the Supreme Court Bench. In the diplomatic service Catholics are reported by one of their journals to be represented by fewer than 1 per cent. At the time of the writing of this chapter not a single one of the forty-eight states constituting the Union has a Catholic governor.

In reply to an inquiry the National Catholic Bureau of Information recently made public the names of all Catholic members of all Presidential Cabinets since the dawn of the Republic, as follows: Roger Brooke Taney, Attorney-General 1831-33, and Secretary of the Treasury 1833-34; Thomas Ewing, Secretary of the Treasury 1841, and Secretary of the Interior 1849-50; Adolph Edward Borie, Secretary of the Navy 1869; Joseph McKenna, Attorney-General 1897-98; Robert John Wynne, Postmaster-General 1904-5; Charles Jerome Bonaparte, Secretary of the Navy 1905-6, and Attorney-General 1906-9; Luke Edward Wright, Secretary of War 1908-9. Seven names in all.

When we turn to the Seventy-third Congress of the United States we learn that though the Catholics constitute approximately one-sixth of the population there are but thirty-five members of that church among the 435 Congressmen, and but six Catholics among the ninety-eight members of the United States Senate. The Methodists, though numerically fewer than half the Catholic body, have nearly three times as many Congressmen, and the Episcopalians, though numerically not more than one-fifteenth the size of the Catholic Church, have five times as many Senators. Even though Catholic representation among the clerical and laboring forces at Washington might be large, it most assuredly is not in evidence in the higher spheres where final authority and power rest. One is almost bewildered by the slight impression this great religious body is making upon the political consciousness of the nation in its larger and broader aspects.

It is interesting to note that in the same Congress there were sixty-five Masons in the United States Senate as against six Catholics; there were

304 Masons in the House as against thirty-five Catholics; there are two Masons in the Supreme Court as against one Catholic; and at the present time when no Catholic is officiating as governor of an American state, thirty-six of the forty-eight governors are members of the Masonic fraternity. Yet there are about twenty million Catholics in the United States and only something over three million Masons.

That there are local communities in which Catholicism has a strong hold and on whose official rosters a disproportionate number of its members are found, is probably true. Such cities, however, are not numerous nor are they an index of nation-wide conditions. New York is an outstanding example of this type of civic community. The Catholic Church, though strong, does not represent a majority of the population. There are more Jews than Catholics in New York City. Nevertheless, the city has had a succession of Catholic mayors and, for the most part, borough presidents. Its destiny is much influenced by Tammany Hall which, while it has a scattering of Protestant and Hebrew members, is predominantly Catholic in personnel.

Don Seitz, formerly associated with the New York *World*, in an article on Tammany Hall appearing in *Plain Talk* in the spring of 1928, gives a friendly picture of Tammany, and incidentally refers to the fact that of the thirty-six captains of the districts into which that organization is divided, all but two are Catholics, these two being Jews; there was not a single Protestant among them. The infamous "Boss" Tweed was a Baptist, but all three leaders since his day have been Catholic, two of them becoming converts to the church. He refers to the fact that Judge Olvany made this change but

six months before his elevation to influential leadership.

That the Catholic Church has produced brilliant men and women of letters, gifted financiers and successful captains of industry is recognized. One cannot, however, fail to wonder why, compared with the Catholic proportion of population, the number of such outstanding leaders in the world of thought and action should be so few—surely the number is not of sufficient size to give promise of early domination of America's cultural, political and business life.

THE VERDICT

IT ONLY remains that, in this brief concluding chapter, I shall gather up the results of my inquiries into the position and prospects of the Roman Church in the United States, and offer whatever comments on the situation would naturally occur to the mind of one who, perhaps, may describe himself as a reasonable Protestant.

I may recall the fact that I have quoted almost entirely from the press and the pronouncements of the Roman Catholic Church itself, its clergy and its recognized spokesmen. It cannot be alleged, therefore, that the evidence produced is controversial in the sectarian sense, and I trust that the conclusions may be free of an acrimonious temper.

The proposition which we have been examining is simple. Almost it might be described as arithmetical. It is the statement that the United States is in process of a gradual but certain conversion to the Roman Catholic Church. It is a statement widely spread abroad, but does it represent the facts?

We have seen that such conversion, if it were to be achieved, would be a far-reaching reënforcement, material and moral, of the Roman Church, not in the United States alone, but throughout the world; that already the wealth of Catholicism in this country has yielded a welcome revenue to the Holy See, previously impoverished by losses in the older Christendom; and that there has been a change of attitude, therefore, on the part of Roman Catholic opinion towards English-speaking democracies, hith-

erto regarded as irreconcilably Protestant. These democracies are no longer to be treated as enemies, merely to be resisted. For the future, they are to be approached as alienated flocks, to be won back to the fold.

We have seen that, in the United States, there has been a good deal of exaggerated hope on the Roman Catholic side and of exaggerated alarm among Protestants. These are days when religion of every kind, all over the world, is combating adverse influences, moral, intellectual and economic; the Roman Church is no exception among other faiths; the United States is no exception among other countries; mere assertion is thus not enough to convince the serious investigator that the people of this country are contemplating a submission to the Roman obedience. In view of conditions universally observable, it is an assertion inherently improbable, and assuredly requiring clear proof.

What may be described as the equipment of the Roman Church is today under a process of expensive elaboration. The cardinals in the United States maintain a dignity in keeping with their status as princes of the church; in the press, the church is assured of a full publicity; it is using the radio and other means of Catholicizing propaganda. But the experience of history suggests that the importance of the ceremonial display of religion may be overestimated. Photographs of pageants in Rome, however impressive, the pilgrimage of cardinals to Chicago in a special train, painted red, and all such expressions of ecclesiastical activity, however solemn they may be in their significance to the faithful, must be regarded as secondary in influence to the fundamental question whether or not the actual number of practicing Roman Catholics is increasing, main-

tained or diminishing. That question is not dogmatic. It is strictly statistical.

It has often been noted that Roman churches are filled on Sunday morning whereas Protestant churches are sometimes ill attended. For this contrast, there is, however, a reason. The Catholics concentrate their strength over a wide area in a single church. Protestantism is diversified and that same area may be served by many churches.

The number of Roman Catholics in the world is stated to be 330,000,000; of Orthodox Catholics, 144,000,000; and of Protestants, 210,000,000. In the foregoing pages it has been shown that these figures must be regarded as general, not as exact in their significance, but that, in the nominal sense, they indicate broadly three conclusions: first, that the Roman Church is the largest single communion in the world; second, that, even so, it is today no more than the church of a minority; and third, that Protestantism, specifically separated from the Latin and Orthodox churches for about four centuries only, has made a marvelous progress.

The whole of these statistics are subject to the different standards of enumeration, adopted by Catholic and Protestant communions. To the Catholic, baptism, even by a Protestant, introduces a person, child or adult, to membership of the Roman Church, which membership continues through life. But in many Protestant churches, such membership is held to be the result of a definite and personal decision, and a person who lapses from his religious obligations ceases to be counted in the totals. It is undeniable that the statistical test is more severe among Protestants than it has ever been among Roman Catholics.

Taking the world as a whole, and especially Europe, stricken with war, there has been a drift of

adherents in many countries away from active affiliation with the Roman church. In so far as a similar drift has affected the Protestant or Orthodox Catholic churches, say in Russia, it cannot be said with truth that it has been a drift towards Rome. Rather it has been a lapse into rationalism and indifference.

Turning to the United States itself, the number of Roman Catholics in the country is variously estimated at figures ranging from 18,000,000 to 25,000,000. The smaller of these estimates appears to be backed by the greater weight of authority, but, in certain Catholic quarters, it is held that the official census has not allowed adequately for "floaters" or Catholic drifting from one district to another. It seems to be clear, then, that up to the present the Roman Church has been able to represent no more than one-sixth, or at most one-fifth, of the population of the Republic.

The figure, whether it be 18,000,000 or 25,000,000, has been reënforced for a century by immense migrations of Catholics from Europe. Allowing for natural increase, it appears to be much smaller than it ought to have been, if all Roman Catholic families had remained true to the faith. There is overwhelming evidence that immense leakages have occurred.

Immigration is now restricted, especially from Roman Catholic countries, and there arises the question what is to happen to the Roman Catholic total now that recruitment from abroad is cut off. There is an impression that the Catholic family includes many children, and undoubtedly it is the aim of the church—Quebec is a proof of it—to fill the cradle as often as possible.

But in the United States, the Roman Catholic communities are, in the main, urban not rural. It is in the city that the upbringing of a family is most

difficult. It is in the city that families tend to die out. The influence of birth control, of the mixed marriage, of the postponed marriage, has affected the Roman Church, and especially the Irish, who have been among the most loyal and numerous adherents of the church.

The question arises, therefore, whether the Roman Church in the United States, confronted by leakages, by the limitation of immigration, by the devitalizing influence of cities and by the effects of clerical celibacy and a certain attitude towards intoxicating liquors, is able to make good its losses by means of conversions.

Great efforts are made to win non-Catholics. The Paulist Fathers, the Jesuits, the Catholic schools, the Catholic colleges, the Catholic hospitals and other agencies are active. The net result, as estimated by Catholics, appears to be that, all told, the church receives about 40,000 converts in the year. It is doubtful whether this is a number which, on balance, makes good the adverse factors on the other side of the account. I cannot conceal my own view that, on the evidence, the losses appear to outweigh the gains.

Among the Negroes the Roman Church is carrying on an evangelizing work. But the colored population of the United States is still predominantly Protestant, and the Catholic Church, like the nation as a whole, is faced by the problem of race discrimination. The number of Negro priests is negligible.

The fear that Roman Catholics, even as a minority, may capture the government of the United States appears to be unfounded. In certain areas, for instance, New York, the church is strong. But this means that elsewhere its forces are politically weak. The number of Roman Catholics in Congress,

in the Civil Service, among the governors of states and mayors of cities is surprisingly small.

The evidence as a whole seems to indicate that Protestantism will be seriously mistaken if it leaves the future of religion to the Roman Catholic Church. With all its zeal, that church is not covering and, apparently, cannot cover the field. Unless, therefore, Protestantism is active, evangelical, definite in its faith, its discipline, its worship, there cannot fail to be in the United States a vast population surrendered to indifference and disbelief.

The issue today is not whether America is to be made Catholic but whether America, Protestant or Catholic, is to be made Christian. That is the task.

CATHOLIC PERIODICALS REFERRED TO OR
QUOTED FROM

The Acolyte. A periodical for Catholic priests. Issued fortnightly. Circulation approximately 11,000.

America. A national Catholic weekly review, edited by the Jesuits. Circulation approximately 35,000.

Antidote. A monthly magazine advocating Christian unity under obedience to the See, published by Franciscan Friars of the Atonement. Circulation approximately 15,000.

The Ave Maria. A weekly magazine devoted to the honor of the Blessed Virgin. Circulation approximately 35,000.

Baltimore Catholic Review. The official Catholic newspaper of the archdiocese of Baltimore. Circulation approximately 27,000.

The Bulletin. A semi-monthly paper, published by the Catholic Laymen's Association of Georgia. Circulation approximately 7,000.

C. I. L. Messenger. Official bulletin of the Catholic Instruction League, published monthly. Circulation approximately 1,500.

The Catholic Standard and Times. The official Catholic newspaper of the archdiocese of Philadelphia. Circulation approximately 45,000.

The Catholic Transcript. Official organ of the diocese of Hartford. Circulation approximately 30,000.

The Catholic Sun. Official organ of the diocese of Syracuse. Circulation approximately 10,000.

The Catholic Union and Times. The official weekly newspaper of the diocese of Buffalo. Circulation approximately 37,000.

The Catholic Universe Bulletin. The official Catholic weekly of the diocese of Cleveland, with special editions for various sections of the diocese. Circulation approximately 38,000.

The Catholic Vigil. The official weekly newspaper of the diocese of Grand Rapids. Circulation approximately 7,000.

The Catholic World. A national monthly magazine of general literature and science published by the Paulist Fathers. Circulation approximately 10,000.

The Catholic News. A Catholic weekly newspaper of the archdiocese of New York. Circulation approximately 56,000.

Catholic Citizen. A Catholic weekly newspaper published in Milwaukee. Circulation approximately 26,000.

The Colored Harvest. A periodical issued by St. Joseph's Society for colored missions. Circulation approximately 62,000.

The Commonweal. A Catholic weekly review devoted to literature, arts and public affairs. Circulation approximately 11,000.

Columbia. A monthly magazine published by the Knights of Columbus. Circulation approximately 725,000.

Daily American Tribune. Only Catholic daily newspaper in the English language, published at Dubuque, Iowa. Circulation approximately 19,000.

Denver Catholic Register. Official organ of the diocese of Denver. Circulation approximately 10,000.

Ecclesiastical Review. A monthly magazine issued

exclusively for priests and dealing with subjects only in their ecclesiastical aspects.

The Echo. A Catholic weekly newspaper published in Buffalo. Circulation approximately 20,000.

The Evangelist. Official weekly newspaper of the diocese of Albany. Circulation approximately 13,000.

Extension Magazine. A family magazine published by the Catholic Church Extension Society. Circulation approximately 275,000.

Fortnightly Review. An independent Catholic review published by Arthur Preuss.

The Franciscan. A monthly magazine promoting Franciscan ideals by means of the Third Order. Published at Paterson, N. J. Circulation approximately 38,000.

Hospital Progress. Official organ of the Catholic Hospital Association published in Milwaukee. Circulation approximately 3,000.

The Indiana Catholic and Record. Official organ of the diocese of Indianapolis. Circulation approximately 11,000.

Irish Ecclesiastical Record. Published in Dublin, Ireland.

The Missionary. Monthly magazine devoted to home missions with special emphasis on missions to non-Catholics. Published by the Paulist Fathers. Approximate circulation 45,000.

The Monitor. Official organ of the archdiocese of San Francisco. Published weekly. Circulation approximately 14,000.

National Catholic Welfare Conference Bulletin. Official monthly organ of the National Welfare Conference. Circulation approximately 22,000.

The Nativity Mentor. Monthly Bulletin of the Brooklyn parish.

The New World. Official weekly organ of the

archdiocese of Chicago. Circulation approximately 69,000.

Our Sunday Visitor. A national Catholic weekly paper primarily dedicated to promote the church among non-Catholics. Circulation approximately 480,000.

Queen's Work. A Sodality publication devoted to the Blessed Virgin and published by the Jesuit Fathers of the province of Missouri.

Southern Messenger. Published weekly with the approbation of the Archbishop of San Antonio and the Bishops of Dallas and Galveston.

Southwestern Courier. The official weekly organ of the diocese of Oklahoma. Circulation approximately 7,000.

St. Joseph's Bulletin. Published at San José, Calif.

The Tablet. The official weekly newspaper of the diocese of Brooklyn. Circulation approximately 47,000.

The Tidings. Official organ of the diocese of Los Angeles and San Diego, and the diocese of Monterey-Fresno.

The True Voice. A weekly newspaper published by the Priests of the Diocese of Omaha. Circulation approximately 6,100.

Truth Magazine. A monthly magazine issued for the dissemination of the truth concerning the history, doctrines and practices of the Catholic Church. Circulation approximately 60,000.

Western and Sunday Watchman. Weekly Catholic newspaper published in St. Louis. Circulation approximately 8,000.

The Witness. A Catholic weekly issued in magazine form. The official organ of the archdiocese of Dubuque. Circulation approximately 8,000.

INDEX

- Abbé Pierre's People, 225
Adam, Karl, ix
Albert, John J., 205
Alcoholism, 135
Aldrich, Gustave B., 206
Alias Oves Habeo, 154, 178
American Birth Control League, 100
American Convert Movement, the, 174, 180, 181
American Library Association, 227
American Medical Association, 100
American Mercury, 229
American Nation, The, 47
Americanism and Catholicism, x, 183
Americanizing Catholicism, 9, 10
Arcanum Divinæ, 109
Arnauld, Louis, 37, 139
Avrinhaç, Rev. Henry, 106
Avrinhaç, Very Rev. H. A., 53
- Bainotti, Rev. A., 146
Baker, Newton D., 50
Baldus, Simon A., 227
Baptists, 8, 40, 55, 56, 57, 119, 188
Barrett, E. Boyd, 80, 98
Beaconsfield, 223
Be Fair!, 32
Belford, John L., 200
Bellarmine, 217
Belloc, Hilaire, 5, 6, 7, 28, 172, 224
Benson, Rev. Robert H., 173, 175
Bernet, J. J., 221
- Betrothment and Marriage*, 93
Biblical Seminary of New York, 144
Biology of Population Growth, 134
Birth Control, 89-102, 241
Birth Rate, of Catholics, declining, 120-127
Blackshear, W. S., 200
Bogsrucker, Rev. Aloysius, 24
Bonaparte, Charles J., 234
Book, Rev. J. W., 108
Bookman, 226
Booth, William, 82
Borie, Adolph E., 234
Boswell, James, 171
Bourne, Cardinal Francis, 139
British Weekly, The, 11
Brooks, Phillips, 77
Brown, Monsignor C. E., 93
Brownson, Josephine, 141
Brownson, O. A., 228
Buddhism, vii
Burr, Mary, 68
- Cahensly, 139
Cahill, Rev. E., 36
Callahan, Colonel Patrick, 224
Casserly, Rev. E. V., 205
Casti Connubii, 92
Cardinal Gibbons School, 215
Carey, William, 82
Carroll, Archbishop John, 217
Carter, Elmer A., 202
Cather, Willa, 227
Catholic Board for Mission Work Among Colored People, 192
Catholic Book Club, 225

- Catholic Church and Conversion, the*, 151, 174
Catholic Church and the Modern State, the, ix
Catholic Church in Colonial Times, the, 218
 Catholic Daughters of America, 2
Catholic Encyclopedia, 83, 85, 189, 210
 Catholic Evidence Guild, 172
Catholic Herald, 152, 180, 183
 Catholic Hospital Association, 160
 Catholic Interracial Movement, 215
 Catholic Knights of America, 48
 Catholic Missionary Union, 164
Catholic Observer, 181
 Catholic Press Association, 225, 227, 230
Catholic Press Directory, the, 45
Catholic Renaissance in France, 21
Catholic Spirit in America, the, 217, 224
Catholic Times, 175
 Catholic Unity League, 163
Catholicism and the American Mind, ix, 156
Catholicism and the Modern Mind, 46
Catholicism en Belgique, Le, 23
 Cavicchia, Peter C., 144
 Celibacy, of clergy, 74-88
 Central Conference of American Rabbis, 97
Century Magazine, 5
 "Changing the Color Line," 195
 Chapman, Wilbur, 82
 Chesterton, Gilbert K., 151, 172, 173, 174
Christian Century, 50, 122
Christian Herald, 56
Christian Work, 89
 Church Unity Octave, 166
 Coakley, Thomas F., 68, 70, 178
 Confucianism, vii, 16
 Congregation of the Sisters of the Holy Family, 194
 Congregationalists, 229, 230
 Connolly, Myles, 228
Contrast, the, 224
 Convert Aid Movement, 173
 Conway, Rev. B. L., 91, 155, 162, 163, 167, 168, 183
 Corbett, Bishop T., 49
 Crowley, P. E., 221
 Cunnion, Rev. Daniel C., 1, 2
 Curley, Archbishop M. J., 3, 66, 193, 203, 223
 Davis, Rev. Henry, 89, 94
 Dazzo, 71
Death Comes to the Archbishop, 227
 de Moreau, Rev., 23, 24
 De Smet, A., 93, 110, 111, 112
 "Disappearing Irish in America, the," 132
 Disciples, 229
 Dominique, Pierre, 65, 124
 Donovan, T. J., 232, 233
 Dougherty, Cardinal D. J., 144, 214
 Dowling, Archbishop A., 223
 Downs, L. A., 221
 Doyle, John G., 49
 Drexel, Katherine M., 193
 Du Bois, W. E. B., 189, 203, 211, 214
 Duckette, Rev. N., 212
 Dunn, Bishop T. H., 115
 Durward, Rev. James, 109
 Eadmer, 79
 Eckert, Rev. Joseph F., 194-198, 205
Encyclopedia Universal Europeo-Americana, 25
 England, Bishop John, 63, 138
 Episcopalians, 56, 70, 97, 165, 173, 229, 230, 234
 Erkman, Harry B., 151
Essays on Nationalism, 42
 Evangelism, Catholic, 154-169, 241
Evolution of French Canada, the, 37

- Ewing, Thomas, 234
Explanation of the Baltimore Catechism of Christian Doctrine, 111
- Faith of Our Fathers, the*, 80
 Farley, Cardinal John M., 168
 Fascism, 31
 Fathers of St. Joseph, 166, 187, 192, 193, 205, 206
 Fathers of the Divine Word, 194, 213
 Fathers of the Holy Ghost, 193
 Federal Council of the Churches of Christ in America, 97
 Federation of Colored Catholics, 209
 Federation of Negro Societies, 215
 Fisher, 220
 Fitzpatrick, Edward, 157
 Flores, Archbishop Ruiz Y., 19
 Fordham College, 130
Forum, 144
 Francis, Rev. Paul James, 165, 166
 Franklin, Benjamin, 217
 Friars of the Atonement, 165-166
 Fumasoni-Biondi, Pietro, 48, 210
 Funder, Frederick, 25
- Gair, Sidney R., 12
 Gallagher, Bishop, 44
 Galpin, 123
 Gannon, Rev. Peter C., 182
 Garesché, Rev. Edward F., 140, 148, 157, 159, 160
 Garrison, W. E., ix
 Gasparri, Cardinal Peter, 32
 Geiermann, Rev. Peter, 154
 Geraud, André, 31
 Gercke, Bishop, 116
 Gibbons, Cardinal James, 80
 Gillard, Rev. John T., 187
 Gillis, Rev. J. M., 12
 Giobbe, Archbishop Paul, 18
 Glennon, Archbishop J. J., 1, 49
 Government Bureau of Census, the, 186
Greater Perfection, 225
 Gregory IX, 78
- Gwynn, Dennis, 3, 21
 "Gynecology and Foreign Governments," 100
- Haas, Rev. F. J., 212
 Halifax, Viscount, 43
 Hampton Institute, 215
 Hanley, Father J. F., 214
 Hanna, Archbishop E. J., 225
 Hanson, Eric D., 138
 Harris, Louis I., 122
Has the Immigrant Kept the Faith?, 62, 126, 138, 147
 Hayes, Cardinal P. J., 51, 91, 168, 200, 203
 Hayes, Carlton J. H., 42, 225
 Hecker, Rev. Isaac, 162
 Hecker, Rev. Thomas, 10
 Herzfeld, K. F., 228
 Hildebrand, 76, 78, 79
 Hinduism, vii
History of Sacerdotal Celibacy, 82
 Holden, Frederick C., 100
 Holy Name Society, 48
 Hoover, Herbert, 233
How To Become A Catholic, 104
How To Get Married, 107
 Hudson, Jay William, 225
 Huntington, Henry S., 89
 Huss, John, 28
- Illinois Birth Control League, 100
 Immigration, declining influence of, 61-73, 240
Immortali Dei, 8
Immortality of Catholic Countries, 17
 Inge, Dean W. R., 11, 171
 Internal Revenue Bureau, 220
 Ireland, Archbishop John, 1
- Jefferson, Charles E., 2
 Jefferson, Thomas, 223
 Johnson, Samuel, 171
 Judaism, vii
 Judson, Adoniram, 82
- Kaye-Smith, Sheila, 173
 Keating, Archbishop F. W., 116

- Kelly, Bishop Francis C., 49, 52,
 62, 67, 219
 Kelly, Rev. M. V., 63, 70, 121,
 123, 133
 Kilmer, Joyce, 173, 225
 King Edward, 223
 Kinkead, 111
 Kinsman, Bishop F. J., x, 171,
 183
 Knights of Columbus, 2, 48, 49,
 167, 168, 216
 Knox, Rev. Ronald, 172, 173

 Labre, Benedict Joseph, 174
Lamp, 174
 Lateran Treaties, 34
 Lea, Henry C., 82
 League of Prayer for the Con-
 version of America, 164
 Leagues from the Church, 137-
 153, 241
 Leo XIII, 10
 Leslie, Shane, 173
Life and Times of Archbishop
 Carroll, the, 218
Life of Thomas Hecker, 10
 Lindsay, Judge Ben, 99
Literary Digest, 72
Living Age, 65, 124
Living Church, 145
 Livingstone, David, 82
 Locke, John, 217
 Loisy, 85
 Lord, Rev. Daniel A., 118
 Lutherans, 56

 Mackay, Clarence, 222
 Mackintosh, Archbishop Don-
 ald, 114
 Magri, Rev. F. Joseph, 199
 "Making America Catholic," 1,
 2, 13, 39, 60, 69, 96, 128, 137,
 162, 181, 231
 Mannix, Rev. Edward J., 154,
 170, 180, 181
 Markoe, Rev. W. M., 204, 208
 Marlborough, 74
Marriage and New Code of
 Canon Law, 106
Marriage Legislation in the
 New Code of Canon Law, 53

Marriage Process, 77, 105
Marry Your Own, 118
 Marshall, C. C., x
 Martindale, Rev. C. C., 98, 173
 Masaryk, Pres. T. G., 28
 Masonic Fraternity, 234, 235
 Maynard, Theodore, 40, 224
 McAuliffe, Bishop, 159
 McCloskey, Cardinal, 176
 McFaul, Bishop J. A., 139
 McKenna, C. B., 134
 McKenna, Joseph, 234
 McKey, Rev. C. M., 17, 20
 McNabb, Rev. Vincent, 139
 McNicholas, Archbishop John
 T., 116, 219
 Meehan, 220
 Mellon, Andrew, 233
 Methodists, 8, 40, 55, 56, 57, 119,
 188, 229, 234
Misbehaviorists, the, 225
Mission to Non-Catholics, A,
 154
Missionary Servants of the
 Most Holy Trinity, 182
 Missions to Non-Catholics, 165
 Mixed Marriage, 103-119, 241
Modern Parish Problems, 140,
 148, 159, 160
 Mohammedanism, vii, 16
Mollie's Mistake, 108
 Monahan, A. C., 186
 Monk, John, 176
 Monroe, James, 223
 Moody, Dwight L., 77, 82
 Moore, Alexander P., 19
 Moore, George, 225
 Morton, Major R. R., 189
 Mundelein, Cardinal George
 W., 91, 212
 Mussolini, 32, 33, 34, 100, 101,
 102
 Muttkowski, R. A., 229
My Duel with the Vatican, 85

 Nantes, Edict of, 7
 Napoleon, 32
 Concordat of, 31
 National Catholic Bureau of
 Information, 234

- National Catholic Welfare Conference, 17, 19, 23, 25, 46, 48, 51, 52, 62, 64, 90, 112, 114, 127, 157, 187, 199, 202
 National Converts' League, 163
 National Council of Catholic Men, 48, 66
National Press Directory, 46
 Negro Catholics, 185-215, 241
Negro Year Book, 186
Ne Temere, 106, 107
New Century, 174
New York Evening Post, 101
New York Herald Tribune, 19, 190, 201
New York Telegram, 101
New York Times, 33, 220
New York World, 235
Nieuwe Haarlemsche Courante, 113
 Noll, Bishop John F., 48, 49, 52, 91, 167, 180
 Norris, Kathleen, 225
 Noyes, Alfred, 173

 Oblates of Providence, 194
 O'Brien, Rev. John A., 170
 O'Connell, Cardinal William, 49, 70
Official Catholic Directory, 45, 47, 48, 178
Official Catholic Year Book, 62, 158
 O'Gorman, Bishop Thomas, 151
 O'Gorman, P. W., 157
 O'Grady, John A., 149
 O'Hara, Rev. Edwin V., 71, 72, 73
 O'Keefe, Thomas, 200
 O'Leary, Bishop Thomas, 90
 Olvany, Judge G. W., 235
 O'Malley, Austin, 135
Opportunity, 202
Our Fathers' Faith and Ours, 169
Outlook, 70

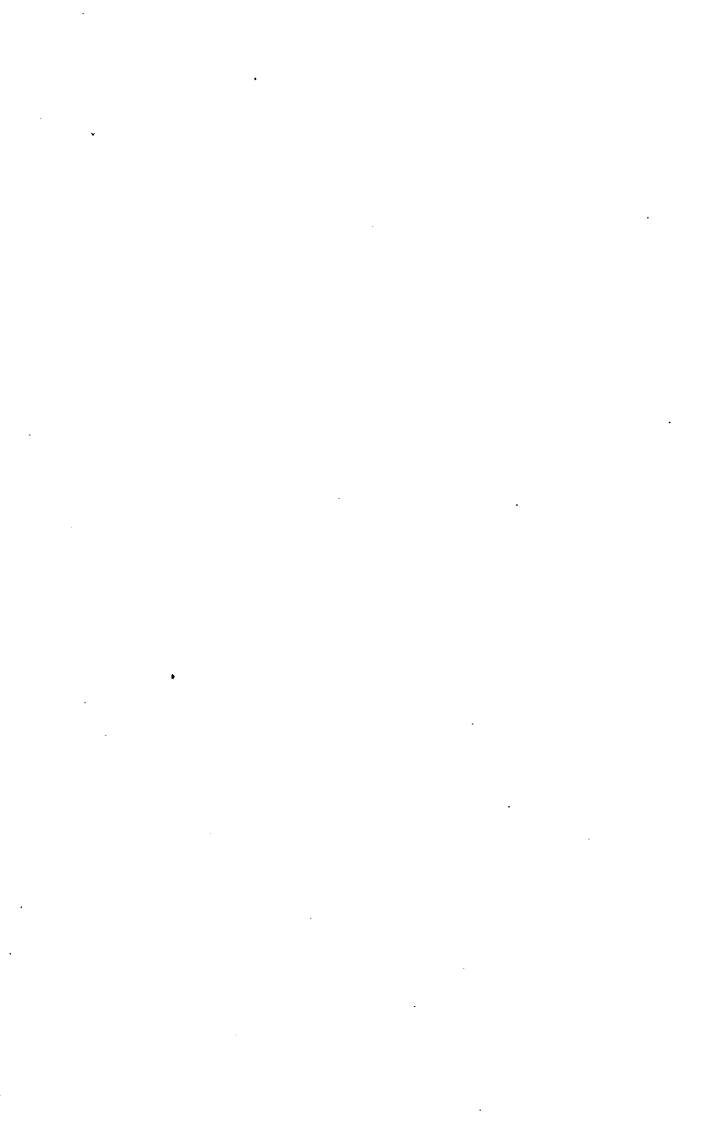
Pœnitentiaria, 90
Pathfinder, 72
 Paulist Fathers, *see* St. Paul, Confraternity of
 Pearl, Raymond, 139
Peasants, The, 29
 Peter, the Hermit, 1
 Pius IX, 104
 Pius XI, 100
Plain Talk, 12, 235
 Pohle, Rev. J., 17
Præclara Gratulationis Publicæ, 8
 Pratt, Butler, 213
 Presbyterians, 56, 70, 230
 Propagation of the Faith, Central Council for, 138
 Pruemmer, Rev. Dominic, 161
Publisher's Weekly, 226
 Purcell, Richard J., 47

 Quakers, 104
 Queen Alexandra, 223
 Queen Victoria, 222
Question Box, 162
 Quinn, Rev., 201

 Raskob, John, 220
 Reger, Rev. Ambrose, 154, 155, 178
 Renan, 85
 Repplier, Agnes, 225
Republic of Plato, 217
Review of the Churches, 79
 Reymont, 29
 Rock Tenders' Association, 164
 Rockwell, William, W., 9
 Rogers, Rev. James A., 148
 Ross, E. A., 135
 Ross, J. Elliot, 159
Round Table, 32
 Russell, Bertrand, 11
 Ryan, Rev. John A., 7, 12, 17, 90, 92, 94

 St. Anthony of Padua, 20
 St. Benedict, 192
 St. Paul, Confraternity of, 162-165, 168, 241
 Salvation Army, 40, 82
Saturday Review of Literature, 224
 Schaefer, Rev. William, 125
 Schaff, David S., 169

- Schmitt, Rev. John A., 107
 Schreiber, Bishop 113, 172
Scribner's, 120
 Searle, George M., 104
 Seitz, Don, 235
 Shakespeare, 222
 Shaughnessy, Rev. Gerald, 46,
 53, 62, 65, 126, 138, 147
 Shea, John Gilmary, 218
 Sheehan, Rev., 36
 Shintoism, vii
 Shuster, George N., 217, 224,
 230
 Sixtus V, 90
 Smith, Rev. S. B., 77, 78, 105
 Smith, Sidney, 3
 Society of the African Missions,
 193
 Society of the Divine Word, the,
 193
 Society of St. Joseph, *see*
 Fathers of St. Joseph
Spectator, 171
Spirit of Catholicism, the, ix
 Spurgeon, Charles, 82
State and the Church, The, 7,
 12
 Stires, Bishop Ernest M., 4
 Stoll, Rev. Vitus, 118
Stopping the Leak, 141
 Stuart, William M., 122
 "Study in Failure, A," 35, 37
 "Suicide of the Irish Race, the,"
 133
 Sutherland, H. G., 94
 Swint, Bishop J. J., 116
 Talbot, Rev. Francis X., 225,
 226
 Tammany Hall, 235
 Taney, Roger B., 234
 Tennyson, Alfred, 177
 Thayer, Rev. John, 174
 Theresa, Sister Miriam, 225
 Thoma, Theo. A., 195
 Tolton, Rev., 212
 Toolen, Bishop W. A., 182
Treatise on Law, 217
 Turner, Thomas W., 189, 204,
 207, 210
 Tuskegee Institute, 215
 Tweed, "Boss," 235
 Undset, Madame Sigrid, 183,
 226
 Unitarians, 229
 Universalist General Conven-
 tion, 97
Universe, 115, 160
 "Vanishing Irish, the," 128-136
 Vaughan, Father Bernard, 3
 Walsh, James J., 128, 129, 130,
 131
 Washington, George, 217, 223
 Weadick, Sarah, 62
While Peter Sleeps, 80, 81, 82,
 98
White Harvest, The, 154, 163,
 167, 170, 183, 195, 205
Who's Who, 229
 Wickham, Harvey, 225
 Williams, Michael, 46, 156, 225
 Wilson, Woodrow, 231
World Almanac, 122, 220
World Survey, 72
 Woywood, Rev. S., 117
 "Wreck, The," 177
 Wright, Luke E., 234
 Wynne, Robert J., 234
XXième Siècle, Le, 113
 Yancy, Rev. P. H., 26
 Y.M.C.A., 40
 Colored, 188



UNIVERSITY OF CHICAGO



23 833 263

BX

1406

.M8

969978

Moore

Will America become

Catholic?

May 4 to Jenkins, ~~5/20/68~~

TX 1406

969978

SWIFT HALL LIBRARY